SIGNATURA
RERUM
AND
EPISTLES
BEHMEN

Charles F. Cox.
New York.

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Signatura Rerum:

OR THE

SIGNATVRE of all THINGS:

SHEWING

The Sign, and Signification of the ſeverall *FORMS* and *SHAPES* in the

CREATION:

And what the

Beginning, *Ruin*, and *Cure* of every Thing is; it proceeds out of Eternity into Time, and again out of Time into Eternity, and comprizeth *All Myſteries.*

Written in High Dutch, MDCXXII.

BY

JACOB BEHMEN,
aliàs
Teutonicus Philoſophus.

LONDON,
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WELLCOME
HISTORICAL
MEDICAL

The Preface of the Translator to the Reader.

Courteous Reader,

IT is uncertain to me Whether the Author Wrote a Preface to this Treatise or not: and I could wish that the little spark of breathing desire which is in me after true knowledge, were able to write any thing which might be worthy of an Introduction unto this Book; which is a true Misticall Mirror of the highest Wisdom, for albeit I have been trained up in the Schools of learning, and have made some progress in the Tongues, and Arts, according to my mean capacity, yet I do acknowledg my self to be but an unlearned A. B. C. *Scholler in* Sophia's *School, that would fain learn to read her* Christs Cross line.

Indeed the best Treasure that a man can attain unto in this World, is true Knowledg; even the knowledg of himself: *for* Man *is the great Mystery of God, the* Microcosm, *or the compleat Abridgement of the whole Universe: he is the* Mirandum dei opus, *Gods Master-peece, a living Emblem, and Hierogliphick of Eternity and Time; and therefore to know whence he is, and what his temporall and Eternal Being, and well being is, must needs be that ONE necessary thing, unto which all our chief Study should aym, and in comparison of which all the Wealth of this world is but loss, and dross.*

Hence Solomon *the Wisest of the Kings of* Israel *saith;* Happy is the Man that findeth Wisdome, and the Man that getteth Understanding, for the Merchandise of it is better then the Merchandise of Silver, and the gain thereof then fine Gold; she is more pretious then Rubies, and all things that can be desired, are not to be compared unto her, &c.

This is that Wisdome which dwelleth in Nothing, and yet possesseth All things, and the humble resigned Soul is

its play-fellow: this is the Divine alloquy, the Inspiration of the Almighty, the Breath of God, the holy Unction, which sanctifyeth the Soul to be the Temple of the holy Ghost, which instructeth it aright in all things; and searcheth τὰ βάθη τοῦ θεοῦ, the depths of God, 1 Cor. 2. 10.

This is the pretious Pearl, whose beauty is more glorious, and whose vertue more Soveraign then the Sun: it is a never-failing comfort in all afflictions, a balsame for all Sores, a Panacea *for all diseases, a sure antidote against all poyson, and Death it self; it is that joyfull and assured companion, and guide, which never forsakes a man, but convoyes him through this valley of misery, and death, into the blessed Paradise of perfect Bliss.*

If thou askest what is the way to attain to this Wisdome: Behold! Christ who is the Way, the Truth, and the Life, telleth thee plainly in these words (Luc. 9. 23.) If any man will come after me, let him deny himself, and take up his Cross, dayly, and follow me; *or as he saith elsewhere,* Unless ye be born again, ye cannot see the Kingdom of heaven: *or as St. Paul saith,* 1 Cor. 3. 18. If any man seemeth to be wise in this world, let him become a fool, that he may be wise.

Herein lieth that simple child-like way to the Highest Wisdome, which no sharp Reason, or worldly learning can reach unto; nay it is foolishness unto Reason, and therefore so few go the way to finde it: The proud Sophisters, and wiselings of this world, have alwaies trampled it under foot with scorn and contempt, and have called it Enthusiasm, madness, melancholy, whimsey, phancy, &c. but wisdome is justified of her children.

Indeed every one is not fit for, or capable of the knowledge of the Eternall and Temporall Nature in its Mysterious operation, neither is the proud covetous world, worthy to receive a clear manifestation thereof, and therefore the onely wise God (who giveth Wisdome to every one that asketh it aright of him) hath lockt up the Jewel in his

blessed

bleſſed Treaſury, which none can open but thoſe that have the Key, which is this: viz. Ask and it ſhall be given you, Seek, and ye ſhall finde, knock and it ſhall be opened unto you: *the Father will give the Spirit to them that ask him for it.*

This is the true Theoſophick School wherein this Author learned his A. B. C. *and unto which we muſt go if we would underſtand his deep writings: for we muſt know that the Sons of* Hermes, *who have commenced in the High ſchool of true Magick, and Theoſophy, have always ſpake their hidden Wiſdome in a Myſtery; and have ſo coucht it under Shadows, and Figures, Parables, and Similies, that none can underſtand their obſcurely-clear writings, but thoſe that have had admittance into the ſame School, and have taſted of the Feaſt of* Pentecoſt.

And this doth not at all ſeem ſtrange to the babes of Divine Mercury, for the Myſteries of Phyloſophy, Divinity, and Theoſophy, muſt not be profaned, and laid open to the view of the outward Aſtral Reaſon, which turnes all to its ſelviſh Pride, Coveteouſneſs, Envy, Wrath, and cuning Hypocriſie; and therefore a parabolical or Magical Phraſe, or Dialect is the beſt, and plaineſt habit, and dreſs that Myſteries can have to travell in up and down this wicked world: and thus Parables have a double and different reſpect and Uſe, for as they do conceal, and hide Secrets from the Rude and vulgar ſort, who are not able, or Patient to bear any thing but what ſuites with their common conceits and opinions, ſo likewiſe, they do ſweetly lead the mind of the true Searcher into the depths of Wiſdoms Councel: They are as the cloudy Pillar of Moſes: *they have a dark part, and they have a light part, they are dark to the Egyptians, the Phariſaical Sons of Sophiſtry, but light unto the true Iſrael, the children of the Myſtery.*

And therefore whoſoever will be a nurſling of Sophia, *and learn to underſtand, and ſpeak the language of Wiſ-*

dome, he must be born again, of, and in, the word of wisdome, Christ Jesus, the Immortall Seed: the Divine Essence, which God breathed into his Paradisical Soul must be revived, and he must become one again with that, which he was in God before he was a creature, and then his Eternall Spirit may enter into that which is within the Vail, and see not onely the litteral, but the Moral, Allegorical, and Anagogical meaning of the Wise and their dark sayings: he then I say wil be fit to enter, not only into Solomons Porch, the outer Court of natural Phylosophy, Sence, and Reason; but likewise into the inward Court of holy and spiritual exercises, in divine understanding and knowledge; and so he may step into the most inward and holiest place of Theosophical Mysteries, whereinto none are admitted to come, but those that have received the high and holy Unction.

But lest I should transgress in being too large, I will endeavor briefly to hint unto the Reader what this Book doth contain, albeit the Spirit of Wisdom herein cannot be deliniated with Pen and Ink, no more then a Sound can be ainted, or the Wind grasped in the hollow of the hand: but pknow that herein he doth lively decipher and represent unto thee the Signature of all Things, and gives thee the Contents of Eternity and Time, and glanceth at all Mysteries.

Herein the Author sets forth fundamentally the Birth, Sympathy, and Antipathy of all Beings, how all Beings do originally arise out of one Eternal Mystery, and how that same Mystery doth beget it self in it self from Eternity to Eternity; and likewise how all things, which take their Original out of this Eternal Mystery may be changed into Evil, and again out of Evil into Good, with a clear and manifest Demonstration how Man hath turned himself out of the Good into the Evil, and how his Transmutation is again out of the Evil into the Good: Moreover, herein is declared the outward Cure of the Body; how the outward Life may be freed from sickness by its likeness or Assimu-

late

late, and be again introduced into its first Essence, where also by Way of Parable or Similitude the Philosophers Stone *is lively described for the Temporal Cure; and along with it the Holy* Corner Stone, Christ *alone, for the Everlasting Cure, Regeneration, and perfect Restitution of all the true, faithful, eternal Souls. In a Word, his intent is to let thee know the inward Power and Property by the outward Sign; for Nature hath given Marks and Notes to every thing, whereby it may be known; and this is* the language of Nature, *which telleth for what every thing is good and profitable: And herein lieth the Mystery, or central Science of the high Philosophical Work in the true Spagirick Art, which consummates the Cure not only for the Body, but for the Soul.*

But let the Reader know, that the sharp speculation of his own Reason will never pry into the depth of this Book, but rather bring him into a maze of doubtful Notions, wherein he will bewilder himself, and think the Authors phrase tedious, irksom, and strange; and therefore the understanding lieth only in the manifestation of that Spirit, which in the Day of Pentecost *gave forth the true sence and meaning of all Languages in one: Now if that Spirit doth rule and dwell in thee, then thou mayst understand this Author in the deepest ground, according to thy creatural Constellation, both in the Eternal and Temporal Nature; but if not, these things will be but as a Relation of Nifles, and Chimera's unto thee. And therefore if thou beest of a* Saturnine *property, dull and dark, shut up in the house of* Luna, *soar not too high with thy censure and scorn, or with a critick speculation of thy outward Reason, lest thou fall indeed into the deep Abyss of darkness; but wait patiently, till the divine* Sol *shall shine again in thy dark and selfish* Saturn, *and give thee some beams and glimpses of his Eternal Light, and then thy angry* Mars *will be changed into pure Love-zeal, and thy prating pharisaical and hypocritical* Mercury *into a meek, milde, and Christi-*

an

an Speaking of Gods Works and Wonders in the dispensation of his Wisdom; and thy doubtful, unsetled Jupiter *will be turned into a Plerophory, or most full assurance of true joy, and saving comfort in thy Religion; thy earthly* Venus *into heavenly Love, and thy eclipsed mutable* Luna *into the pure, perfect, and cristalline streams of Light, Life and Glory.*

But the proud Scorner that will take no Warning is of Lucifers *Regiment, who saw the Mystery of Gods Kingdom to stand in meekness, simplicity, and deep humility, and therefore out of his pride would aspire to be above the divine Love and Harmony of obedience to Gods Will, and so fell into the Abyss of the dark World, even into the outmost darkness of the first Principle, which We call Hell, where he and his Legions are Captives, from which the Almighty God of Love deliver us.* Amen.

And so I will end with the Words of the Author at the conclusion of the Book, where he saith thus: I have faithfully with all true admonition represented unto the Reader what the Lord of all Beings hath given me; he may behold himself in this Looking-glass within and without, and so he shall find what, and who he is: Every Reader, be he good or bad, will find his profit and benefit therein: It is a very clear Gate of the Great Mystery of all Beings; by Glosses, Comments, Curiosity and Self-wit, none shall be able to reach or apprehend it in his own ground; but it may very well meet and embrace the true Seeker, *and create him much profit and joy, yea be helpful unto him in all natural things, provided that he apply himself thereunto aright, and seek in the fear of God, seeing it is yet a time of Seeking, for a Lilly blossometh upon the mountains and valleys in all the ends of the Earth:* He that Seeketh, Findeth. *And so I commend the Reader unto the Grace and Love of Jesus Christ, in whom are hid all the Treasures of Wisdom and Knowledg.*

Yours in the true Service of all Christian Love,

J: Ellistone.

Signatura Rerum, J. B.

CHAP. I.

How that all whatsoever is spoken of God without the knowledg of the Signature, is dumb, and without understanding, and that in the mind of man the Signature lieth very exactly composed according to the Essence of all Essences.*

* *Being of all Beings.*

1. ALL whatsoever is spoken, written, or taught of God, without the knowledg of the Signature, is dumb, and voyd of understanding; for it proceedeth only out of an Historical Conjecture, from the mouth of another, wherein the spirit without knowledg is dumb; but if the Spirit doth open unto him the *Signature*, then he understands the speech of another; and further understandeth how the Spirit hath manifested and revealed it self (out of the Essence through the Principle) in the Sound with the voyce. For that I see one to speak, teach, preach, and write of God, and albeit I hear and read the same, yet this is not sufficient for me to understand him; but if his Sound, and spirit out of his Signature and Similitude, entreth into my own Similitude, and imprinteth his Similitude into mine, then I may understand him really and fundamentally, be it either spoken or written, if he hath the Hammer that can strike my Bell.

2. Hereby we know, that all humane properties proceed from One, that they all have but one only Root and Mother, else one man could not understand another in the Sound, for with the Sound or Speech the Form doth note and imprint it self into the similitude of another; one like tone or sound catcheth and moveth another, and in the Sound the Spirit imprinteth his own similitude, which it hath conceived in the Essence, and brought to form in the Principle.

3. So that in the word may be understood, wherein the Spirit

hath *conceived, either in good or evil; and with this Signature he entreth into another mans form, and awakeneth also in the other such a form in the Signature; so that both forms do mutually assimulate together in one form, and then there is one Comprehension, one Will, one Spirit, and also one Understanding.

* Or, *formed it self*; or, *originally put forth it self.*

4. And then secondly we understand that the Signature or Form is no Spirit, but the Receptacle, Container, or Cabinet of the Spirit, wherein it lieth; for the Signature standeth in the Essence, and is as a Lute that lieth still, and is indeed a dumb thing, that is neither heard or understood; but if it be played upon, then its Form is understood in what form and tune it standeth, and according to what note it is set. Thus likewise the Signature of Nature in its form is a dumb Essence, it's as a prepared Instrument of Musick, upon which the Wills-spirit playeth; what strings he toucheth, they sound according to their property.

5. In the humane mind the Signature lieth most artificially composed, according to the Essence of all Essences, and man wants nothing but the wise Master that can strike his Instrument, which is the true Spirit of the high Might of Eternity; if that be quickned in man, that it stir and acts in the centre of the mind, then it playeth on the Instrument of the humane Form, and even then the form is * uttered with the sound in the word; As his Instrument was set in the time of his * Incarnation, so it soundeth, and so is his knowledg; the inward manifesteth it self in the sound of the word, for that is the Mindes natural knowledge of it self.

* *Proceedeth from the mouth.*

* Or, *Conception.*

6. Man hath indeed all the forms of all the three Worlds lying in him; for he is a compleat Image of God, or of the Being of all Beings; only the order is placed in him at his Incarnation; for there are three Work-masters in him which prepare his Form [or Signature,] *viz.* the three-fold Fiat, according to the three Worlds; and they are in Contest about the Form, and the Form is figurized according to the Contest; which of the Masters holds the predominant Rule, and obtains it in the Essence, according to that his Instrument is tuned, and the other lie hid, and come behind with their sound, as it plainly shews it self.

7. So soon as man is born into this world, his spirit playeth upon his instrument, so that his innate genuine Form [or Signature] in good or evil is seen by his words and Conversation; for as his Instrument soundeth, accordingly the senses and thoughts proceed from the essence of the mind, and so the external spirit of the will is carried in its behaviour, as is to be seen both in men and beasts; That there is a great difference in the Procreation, that one

Brother

Brother and Sister doth not as the other.

8. Further we are to know, that albeit one Fiat doth thus keep the upper hand, and figurizeth the form according to it self, that yet the other two do give their sound, if their Instrument be but played upon; as it is seen, that many a man, and also many a beast, albeit it is very much inclined either to good or evil, yet it is moved either to evil or good by a Contra-tune, and doth often let its inbred Signature [or Figure] fall, when the Contra-tune is played upon his hidden Lute, or Form; As we see that an evil man is often moved by a good man to repent of, and cease from his iniquity, when the good man doth touch and strike his hidden Instrument with his meek and loving spirit.

9. And thus also it hapneth unto the good man, that when the wicked man strikes his hidden Instrument with the spirit of his wrath, that then the form of Anger is stirred up also in the good man, and the one is set against the other, that so one might be the Cure and Healer of the other. For as the Vital Signature, that is, as the form of life is figurized in the time of the Fiat at the Conception, even so is its natural spirit, for it taketh its rise out of the Essence of all the three Principles, and such a will it doth act and manifest out of its property.

10. But now the will may be broken; for when a stronger cometh, and araiseth his inward Signature with his introduced Sound and Wills-spirit, then its upper Dominion loseth the Power, Right, and Authority; which we see in the powerful influence of the Sun, how that by its strength it qualifieth a bitter and sowr fruit, turning it into a sweetness and pleasantness; in like manner how a good man corrupteth among evil company, and also how that a good herb cannot sufficiently shew its real genuine vertue in a bad soil; for in the good man the hidden evil Instrument is awakened, and in the herb a contrary Essence is received from the earth; so that oft-times the Good is changed into an Evil, and the Evil into a Good.

11. And now look! as it standeth in the power and predominancy of the Quality, so it is signed and marked externally in its outward Form, Signature or Figure; Man in his speech, will and behaviour, also with the form of the members which he hath, and must use to that Signature, his inward form is noted in the * form of his face; and thus also is a beast, an herb, and the trees; every thing as it is inwardly [in its innate vertue and quality] so it is outwardly signed; and albeit it fall out, that oft-times a thing is changed from evil into good, and from good into evil, yet it hath its external Character, that the good or evil (that is the change) may be known.

* *His look, or Physiognomy.*

12. For man is known herein, by his dayly practise, also by his course and discourse; for the upper Instrument, which is most strongly drawn, is always played upon: Thus also it's with a beast that is wilde, but when it is over-awed and tamed, and brought to another property, it doth not easily shew its first innate form, unless it be stirred up, and then it breaks forth, and appears above all other forms.

13. Thus it is likewise with the herbs of the Earth; if an herb be transplanted out of a bad soil into a good, then it getteth soon a stronger body, and a more pleasant smell and power, and sheweth the inward Essence externally, and there is nothing that is created or born in Nature, but it also manifesteth its internal form externally, for the internal doth continually labour or work it self forth to manifestation; As we know it in the power and form of this world, how the one only Essence hath manifested it self with the Extern Birth in the desire in a Similitude, how it hath manifested it self in so many forms and shapes, which we see and know in the Stars and Elements, likewise in the living Creatures, and also in the Trees and Herbs.

14. Therefore the greatest Understanding lieth in the Signature, wherein Man (*viz.* the Image of the Greatest Vertue) may not only learn to know himself, but therein also he may learn to know the Essence of all Essences; for * by the external form of all Creatures, by their instigation, inclination and desire, also by their sound, voyce and speech which they utter, the hidden Spirit is known; for Nature hath given unto every thing its Language, according to its Essence and Form, for out of the Essence the Language or Sound ariseth, and the Fiat of that Essence formeth the quality of the Essence in the voyce or vertue which it sendeth forth; unto the Animals in the Sound, and unto the * Essentials in smell, vertue, and form.

* *In.*

* *Vegetables.*

15. Every thing hath its mouth to manifestation; and this is the language of Nature, whence every thing speaketh out of its property, and doth continually manifest, declare, and set forth it self to what it is good or profitable; for each thing manifesteth its Mother, which thus giveth the Essence and the Will to the Form.

CHAP.

CHAP. II.

Of the Oppoſition and Combate in the Eſſence of all Eſſences, whereby the Ground of the Antipathy and Sympathy in Nature may be ſeen, and alſo the Corruption and Cure of each thing.

1. SEing then there are ſo many and divers Forms, that the one doth ever produce and afford out of its property a will different in one from another, we do herein underſtand the Contrariety and Combate in the Being of all Beings, how that one doth oppoſe, poyſon, and kill another, that is, overcome its Eſſence, and the Spirit of the Eſſence, and introduce it into another form, whence Sickneſs and Pains ariſe, when one Eſſence deſtroyeth another.

2. And then we underſtand herein the Cure, how the one healeth another, and brings it to health; and if this were not, there were no Nature, but an eternal Stilneſs, and no Will; for the Contra-will maketh the motion, and the original of the Seeking, that the oppoſite Sound ſeeketh the Reſt, and yet in the Seeking it doth only elevate, and more enkindle it ſelf.

3. And we are to underſtand how the Cure of each thing conſiſteth in the Aſſimulate; for in the Aſſimulate ariſeth the ſatisfaction of the Will, *viz.* its higheſt Joy; for each thing deſireth a Will of its likeneſs, and by the Contra-will it is * diſcomfited; but if it obtaineth a Will of its likeneſs, it rejoyceth in the Aſſimulate, and therein falleth into Reſt, and the Enmity is turned into Joy. * *Made ſick.*

4. For the Eternal Nature hath produced nothing in its deſire, ſave a likeneſs out of it ſelf; and if there were not an everlaſting Mixing, there would be an eternal Peace in Nature, but ſo Nature would not be revealed, and made manifeſt, in the Combate it becomes maninifeſt; ſo that each thing elevates it ſelf, and would get out of the Combate into the Still Reſt, and ſo it runneth to and fro, and doth thereby only awaken, and ſtir up the Combate.

5. And we find clearly in the light of Nature, that there is no better help and remedy for this Oppoſition, and that it hath no higher Cure, then the Liberty, that is, the light of Nature, which is the deſire of the Spirit.

6. And then we find, that the Eſſence cannot be better remedied

then with the Assimulate; for the Essence is a Being, and its desire is after Being; now every taste desireth only its like, and if it obtaineth it, then its hunger is satisfied, appeased and eased, and it ceaseth to hunger, and rejoyceth in it self, whereby the Sickness falleth into a Rest in it self; for the hunger of the Contrariety ceaseth to work.

7. Seeing now that mans life consisteth in three Principles, *viz.* in a three-fold Essence, and hath also a three-fold Spirit out of the property of each Essence, *viz.* first, according to the eternal Nature, according to the fires property; and secondly, according to the property of the eternal Light, and divine Essentiality; and thirdly, according to the property of the outward world; Thereupon we are to consider the Property of this three-fold Spirit, and also of this three-fold Essence and Will; how each Spirit with its Essence introduceth it self into strife and sickness, and what its Cure and Remedy is.

8. We understand, that without Nature there is an Eternal *Stillness* and *Rest*, *viz.* the *Nothing*; and then we understand that an eternal Will ariseth in the Nothing, to introduce the Nothing into Something, that the Will might find, feel, and behold it self.

9. For in the Nothing the Will were not manifest to it self, wherefore we know that the Will seeks it self, and finds it self in it self; and its seeking is a desire, and its finding is the essence of the desire, wherein the Will doth find it self.

10. It findeth nothing save only the property of the hunger, which is it self, which it draweth into it self; that is, it draweth it self into it self, and findeth it self in it self; and its attraction into it self maketh an overshadowing or darkness in it, which is not in the Liberty, *viz.* in the Nothing; for the Will of the Liberty overshadoweth it self with the essence of the desire, for the desire maketh essence, and not the will.

11. Now that the Will must be in darkness is its Contrariety, and it conceiveth in it self another Will to go out from the darkness again into the Liberty, *viz.* into the Nothing, and yet it cannot reach the Liberty from without it self, for the desire goeth outwards, and causeth source and darkness; therefore the Will (understand the re-conceived Will) must enter inwards, and yet there is no separation.

12. For in it self before the desire, is the Liberty, *viz.* the Nothing, and the will may not be a Nothing, for it desireth to manifest it self in the Nothing; and yet no manifestation can be effected, save only through the essence of the desire; and the more the re-conceived will desireth manifestation, the more strongly

strongly and eagerly the desire draweth into it self, and maketh in it self three Forms, *viz.* the Desire, which is astringent, and maketh hardness, for it is an enclosing, whence coldness ariseth, & the attraction causeth * Compunction, & stirring in the hardness, an enmity against the attracted hardness; The attraction is the second Form, and a cause of motion and life, and stirreth it self in the Astringency and Hardness, which the Hardness, *viz.* the * Enclosing, cannot endure, and therefore it attracteth more eagerly to hold the Compunction, and yet the Compunction is thereby only the stronger.

* Or, *Sting*

* *Contraction*, or *Constringency.*

13. Thus the Compunction willeth upwards, and whirleth crosswise, and yet cannot effect it; for the hardness, *viz.* the desire, doth stay and detain it, and therefore it standeth like a Triangle, and transverted Orb, which (seeing it cannot remove from the place) becometh wheeling, whence ariseth the mixture in the desire, *viz.* the essence, or multiplicity of the desire; for the Turning maketh a continual Confusion and Contrition, whence the Anguish, *viz.* the Pain, the third Form [or sting of Sense] ariseth.

14. But seeing the desire, *viz.* the Astringency becomes only the more strong thereby, (for from the Stirring ariseth the Wrath and Nature, *viz.* the Motion,) the first will to the desire is made wholly austere and a hunger, for it is in a hard Compunctive dry Essence, and also cannot get rid and quit of it, for it self maketh the Essence, and likewise possesseth it, for thus it findeth it self now out of the Nothing in the Something, and the Something is yet its Contra-will, for it is an unquietness, and the free will is a stilness.

[*Love and Anger, Father and Son.*]

15. This is now the Original of Enmity, that Nature opposeth the free will, and a thing is at enmity in it self; and here we understand the Centre of Nature with three Forms; in the Original, *viz.* in the first Principle, it is *Spirit*; in the second it is *Love*, and in the third Principle *Essence*; and these three Forms are called in third the Principle *Sulphur*, *Mercury*, and *Sal.*

16. Understand it thus; *Sul* is in the first Principle the free will or the Lubet in the Nothing to Something, it is in the Liberty without Nature; *Phur* is the desire of the free Lubet, and maketh in it self, in the *Phur*, *viz.* in the desire, an Essence, and this Essence is Austere by reason of the Attraction, and introduceth it self into three Forms (as is above mentioned,) and so forward into the fourth Form, *viz.* into the fire; In the *Phur* the Original of the eternal and also external Nature is understood, for the hardness is a Mother of the sharpness of all Essences, and a Preserver

ſerver of all Eſſences; out of the *Sul*, *viz.* out of the Lubet of the Liberty, the dark anguiſh becometh a ſhining light; and in the third Principle, *viz.* in the outward Kingdom, *Sul* is the Oyl of Nature, wherein the Life burneth, and every thing groweth.

17. But now the *Phur*, *viz.* the deſire, is not divided from *Sul*; it is One Word, one Original alſo, and one Eſſence; but it ſevers it ſelf into two Properties, *viz.* into Joy and Sorrow, Light and Darkneſs; for it maketh two Worlds, *viz.* a dark fire-world in the Auſtereneſs, and a light fire-world in the Lubet of the Liberty; for the Lubet of the Liberty is the only cauſe that the fire ſhineth, for the Original fire is dark and black, for in the fire-ſhine in the Original the Deity is underſtood, and in the dark fire, *viz.* in the Anguiſh-Source, the Original of Nature is underſtood, and herein we do further underſtand the Cure.

18. The Source is the Cure of the free Lubet, *viz.* of the ſtill Eternity; for the Stilneſs findeth it ſelf alive therein, it bringeth it ſelf through the Anguiſh-ſource into Life, *viz.* into the Kingdom of Joy, namely that the Nothing is become an eternal Life, and hath found it ſelf, which cannot be in the Stilneſs.

19. Secondly, We find, that the *Sul*, *viz.* the Lubet of the Liberty, is the Curer of the deſire, *viz.* of the Anxious Nature; for the Luſtre of the Liberty doth again (from the enkindled fire out of Nature) ſhine in the dark Anguiſh, and filleth or ſatiateth the Anguiſh with the Liberty, whereby the Wrath extinguiſheth, and the *Turning Orb* ſtandeth ſtill, and in ſtead of the Turning, a Sound is cauſed in the Eſſence.

20. This is now the form of the Spiritual Life, and of the Eſſential Life; *Sul* is the Original of the Joyful Life, and *Phur* is the Original of the Eſſential Life; the Lubet is before and without Nature, which is the true *Sul*; and the Spirit is made manifeſt in Nature, *viz.* through the Source, and that in a two-fold Form, *viz.* according to the Lubet of the Liberty in a Source of Joy, and according to the Anxious deſires Lubet; according to the Aſtringency, Compunctive, bitter and envious from the Compunction, and according to the Anguiſh of the Wheel, wholly murtherous and hateful; and each property dwelleth in it ſelf, and yet they are in one another; herein Gods Love and Anger is underſtood, they dwell in each other, and the one apprehends not the other, and yet the one is the Curer of the other; underſtand through *Imagination*, for the *Eternal* is *Magical*.

21. The ſecond Form in Nature; in Eternity is the *Orb* with with the Compunctive bitter Eſſences; for there ariſeth the Eſſence

Essence, understand with the Perturbation; for the Nothing is still without motion, but the Perturbation maketh the Nothing Active: but in the third Principle, *viz.* in the Dominion in the Essence, and Source of the outward world the Form is called Mercury, which is opposite, odious, and poysonfull, and the cause of life and stirring, also the cause of the senses: where one *glance may conceive it self in the Infiniteness; and then also immerse it self thereinto: where out of One onely the Abysse all unsearchable and infinite multiplicity may Arise.

* *Thought* or *sparkle of the will.*

22. This Form is the unquietness and yet the seeker of Rest; and with its seeking, it causeth unquietnels; it makes it self its own Enemy; its Cure is twofold, for its desire is also twofold, *viz.* according to the Lubet of the liberty; according to the stillness and meekness: and then also in the hunger according to the Rising of Unquietness and the finding of it self; the Root desireth only joy with the first Will, and yet it cannot obtain it, save through the opposite Source; for no Joy can Arise in the Still Nothing, it must arise onely through motion and Elevation, that the Nothing findes it self.

23. Now that which is found desireth to enter again into the will of the Still Nothing, that it may have Peace and Rest therein; and the Nothing is its Cure, and the wrath and poyson is the Remedy of the Seeker and finder; that is their life which they finde; an example whereof we have in the poysonful gall, whence in the life ariseth joy and sorrow, wherein we also understand a twofold will, *viz.* one to the wrathful fire and anxious painful life to the originall of nature, and one to the light-life, *viz.* to the joy of nature, this taketh its original out of the eternal nothing.

24. The first wills Cure is the Lubet of the Liberty, if it obtains that, then it maketh triumphant joy in it self; and the wrath in the hungry desire is the Curer, and helper of the other will, viz. the will of Nature: and herein Gods Love and Anger is understood, and also how Evill and Good are in the Centre * of each life, and how no joy could arise without sorrow, and how one is the Curer of the other.

* *In.*

25. And here we understand the third will, (which taketh its original out of both these, viz. out of such an essence, viz. out of the mother) viz. the Spirit, which hath both these properties in it, and is a son of the properties and also a lord of the same; for in him consists the power, he may awaken, which he please; the properties lie in the essence and are as a well constituted life, or as an Instrument with many * strings, which stand still, and the Spirit, viz. the Egresse is the Real Life, he may play upon

* Or, *Voyces.*

the instrument as he pleaseth; in Evill, or Good; according to Love or Anger; and as he playeth, and as the Instrument soundeth, so is it received of its Contra-tenor, *viz.* of the Assimulate.

26. If the tune of Love be played, *viz.* the Liberties desire, then is the Sound received of the same Liberty, and Love-Lubet; for it is its pleasing relish, and agreeable to its Wills desire; one like Lubet taketh another.

27. And thus likewise is it to be understood of the Enmity, and Contra-will; if the Instrument be struck according to the desire to Nature, *viz.* in the wrath, anger, and bitter falshood, then the same Contra-sound and wrathful desire receives it; for it is of its property, and a satiating of its hunger, wherein we understand the Desire of the light, and also of the dark World; a two-fold Source and Property.

28. The desire of the Liberty is meek, easie, and pleasant, and it's called * Good; and the desire to Nature maketh it self in it self dark, dry, hungry, and wrathful, which is called Gods Anger; and the dark World, *viz.* the first Principle, and the light World the second Principle.

* Or, *God.*

29. And we are to understand, that it is no divided Essence, but one holdeth the other hid or closed up in it, and the one is the beginning and cause of the other, also its healing and Cure; that which is awaked and stirred up, that gets the dominion, and manifesteth it self externally with its Character, and maketh a Form and Signature according to its will in the External after it self. A similitude whereof we see in an enraged man or beast; albeit the outward man and beast are not in the inward world, yet the outward nature hath even the same forms; for * it ariseth originally from the * inward, and stands upon the inward Root.

* *Nature.*
* *World.*

30. The third Form is the Anxiousness, which ariseth in Nature from the first and second Form, and is the Upholder or Preserver of the first and second; it is in it self the sharp Fiat; and the second Form hath the *Verbum*, *viz.* the property to the word, and it consisteth in three Properties, and maketh out of her self with the three the fourth, *viz.* the Fire; In the Extern Birth, *viz.* in the third Principle it is called *Sal*, or Salt, according to its matter; but in its Spirit it hath many Forms; for it is the Fire-root, the Great Anguish, it ariseth betwixt, and out of the Astringency and Bitterness in the Austere Intraction; it is the Essentiality of that which is attracted, viz. the Corporality, or Comprehensibility; from *Sulphur* it is Brimstony, and from *Mercury* a blaze or flash; it is in it self painful, viz. a sharpness of dying, and that from the sharp Attraction of the Astringency; It hath a two-fold Fire, one

one cold, another hot; the cold ariseth from the Astringency, from the sharp Attraction, and is a dark black Fire; and the hot ariseth from the forth-driving * Compunction in the Anguish in the desire after the Liberty, and the Liberty is its Enkindler, and the raging Compunction is the Colds Fires * Awakener.

* Or, *Sting of Instigation.*

* *Raiser, Enkinaler, or Enflamer.*

31. These three Forms are in one another as one, and yet they are but One, but they sever themselves through the Original into many Forms, and yet they have but One Mother, viz. the desiring Will to manifestation, which is called the Father of Nature, and of the Being of all Beings.

32. Now we are to consider the Hunger of the Anxiety, or the Salt-spirit, and then also its satiating or fulfilling; The Anguish hath in it two Wills from the Original of the first Will out of the Liberty to the manifestation of it self, *viz.* the first Will is to Nature, and the other re-conceived Will is the Son of the first, which goeth out of the manifestation again into it self into the Liberty; for it is become an Eternal Life in Nature, and yet possesseth not Nature essentially, but dwelleth in it self, and penetrateth Nature as a transparent Shine, and the first Will goeth * outwards, for it is the desire of manifestation; it seeketh it self out of it self, and yet amasseth the desire in it self; it desireth to Educe the Internal out of it self.

* Or, *Out of it self.*

33. Thus it hath two Properties; with the Seeking in it self it maketh the Centre of Nature; For it is like a poyson, a Will of dreadful Aspiring, like a Lightening and Thunder-clap; for this Desire desireth only Anguish, and to be horrible, to find it self in it self, out of the Nothing in the Something; And the second Form proceedeth forth as a Flagrat, or produced Sound out of it self; for it is not the desire of the first Will to continue in the horrible Death, but only thus to Educe it self out of the Nothing, and to find it self.

34. And we understand by the Centre in it self, with the Aspiring Wrathfulness, with the wrathful Will to Nature, the dark World, and with the Egress out of it self to manifestation, the outward World; and with the second Will out of the first, which entreth again into the Liberty, we understand the light World, or the Kingdom of Joy, or the true Deity.

35. The desire of the dark World is after the manifestation, *viz.* after the outward World, to attract and draw the same Essentiality into it, and thereby to satisfie its wrathful Hunger; and the desire of the outward World is after the Essence or Life, which ariseth from the Pain and Anguish.

36. It's Desire in it self is the Wonder of Eternity, a Mystery, or Mirror, or the Comprehended of the first Will to Nature.

37. The outward Worlds desire is *Sulphur*, *Mercury*, and *Sal*; for such an Essence it is in it self, *viz.* a hunger after it self, and is also its own Satisfying; for *Sul* desireth *Phur*, and *Phur* desireth *Mercury*, and both these desire *Sal*; for *Sal* is their Son, which they hatch in their desire, and afterward becometh their habitation, and also food.

38. Each Desire desireth only the Essentiality of Salt according to its property; for Salt is diverse; one part is sharpness of cold, and one part sharpness of heat, also one part Brimstone; and one part Salniter from *Mercury*.

39. These Properties are in one another as one, but they sever themselves, each dwelling in it self; for they are of a different Essence, and when one entreth into another, then there is Enmity, and a Flagrat. A Similitude whereof we may understand in Thunder and Lightening, which cometh to pass when the great *Anguish*, viz. the Mother of all Salts, understand the third Form of Nature, doth impress it self, which cometh to pass from the Aspect of the Sun, which stirreth up the hot Fires form, so that it is Penetrative, as the property of the fire is; and when it reacheth the Salniter, then it enkindleth it self; and the Salniter is in it self the Great Flagrat in *Mercury*, viz. the Flash, or Compunction, which entreth into the Coldness, so also into the cold sharpness of the Salt-spirit; this Coldness is exceedingly dismayed at the flash of the Fire, and in a trice wrappeth or foldeth up it self in it self, whence ariseth the Thunder-clap (or the Tempestuous Flash, which giveth a stroke in the Flagrat) and the Flagrat goeth downwards, for it is heavy by reason of the Coldness, and the Salnitrous Spirit is light by reason of the Fire, which [Spirit] carrieth the Thunder or Sound side-ways, as is to be heard in Tempests and Thunder; presently thereupon cometh the Wind or Spirit out of all the four Forms one against another, for they are all four enkindled in the Penetrating Flagrat; whereupon followeth Hail and Rain; the Hail foldeth it self together in the Coldness, in the property of the cold Salt-spirit; for the Wrath attracts to it self, and turns the water to Ice, and the water ariseth from the meekness, *viz.* from the desire of the Light, for it is the Essentiality of the meekness; this the cold salt-spirit doth congeal into drops, and distills it upon the Earth, for before the Congealment it is only as a mist, or steam, or as a vapour, or damp.

40. Thus we see this Ground very exactly and properly in Thunder and Lightening; for the Flash, or Lightening, or Etherial Blaze, goeth always before, for it is the enkindled Salniter; thereupon followeth the stroke in the Flagrat of the coldness; as ye see, so soon as the stroke is given the Astringent Chamber is opened,

ed, and a cool wind followeth, and oftentimes whirling and wheeling; for the Forms of Nature are awakened, and are as a Turning Wheel, and so they carry their Spirit, the Wind.

CHAP. III.

Of the Grand Myſtery of all Beings.

1. COurteous Reader, Obſerve the meaning aright; We underſtand not by this Deſcription a beginning of the Deity, but we ſhew you the manifeſtation of the Deity through Nature; for God is without Beginning, and hath an Eternal Beginning, and an Eternal End, which he is himſelf, and the Nature of the inward World is in the like Eſſence from Eternity.

2. We give you to underſtand This of the Divine Eſſence; without Nature God is a * *Myſtery*, underſtand in the Nothing, for without Nature is the Nothing, which is an Eye of Eternity, an Abyſſal Eye, that ſtandeth or ſeeth in the Nothing, for it is the Abyſs; and this ſame *Eye* is a Will, underſtand a longing after manifeſtation, to find the Nothing; but now there is Nothing before the Will, where it might find Something, where it might have a place to Reſt, therefore it entreth into it ſelf, and findeth it ſelf through Nature. * *Myſterium.*

3. And we underſtand in the Myſtery without Nature in the firſt Will two Forms; one to Nature, to the manifeſtation of the Wonder-Eye; and the ſecond Form is produced out of the firſt, which is a deſire after Vertue and Power, and is the firſt Wills Son, its deſire of joyfulneſs. And underſtand us thus; the Deſire is Egreſſive, and the Egreſs is the Spirit of the Will and Deſire, for it is a Moving, and the Deſire maketh a * Form in the Spirit, *viz.* Formings of the Infiniteneſs of the Myſtery. * *Similitude, Likeneſs*, or *Signature.*

4. And this Form [or Likeneſs] is the Eternal Wiſdom of the Deity; and we underſtand herein the Trinity of the only Deity, whole Ground we muſt not know, how the firſt Will ariſeth in the Abyſs from Eternity, which is called Father; only we know the Eternal Birth, and diſtinguiſh the Deity, *viz.* what purely and meerly concerneth the Deity, or the Good, from Nature, and ſhew you the *Arcanum* of the greateſt Secret Myſtery; namely, how the Abyſs, or the Deity, manifeſteth it ſelf with this Eternal

Generation; for God is a Spirit, and so subtil as a thought or will, and Nature is his Corporeal Essence, understand the Eternal Nature; and the outward Nature of this visible * comprehensible World is a Manifestation or extern Birth of the inward Spirit and Essence in Evil and Good, that is a Representation, Resemblance, and typical Similitude of the dark Fire, and light World.

* *Palpable.*

5. And as we have above shewn you concerning the Original of Thunder and Lightening with the Tempestuous Stroke; so likewise the inward Nature of the inward World is, and standeth in the Generation: for the outward Birth taketh its Original from the inward; the inward Birth is unapprehensive to the creature, but the outward is apprehensive to it; yet each property apprehends its Mother whence it is brought forth.

6. As the Soul comprehendeth the inward eternal Nature, and the Spirit of the Soul, *viz.* the precious Image according to God, * Comprehends the Birth of the Angelical light-world, and the Sydereal and Elemental Spirit comprehends the birth and property of the Stars and Elements; every Eye seeth into its Mother whence it was brought forth:

* Or, *Apprehendeth*, or *Conceiveth.*

7. Therefore we will set you down the Generation of all Essences out of all Mothers and Beginnings, how one generation proceedeth from another, and how one is the Cause of another, and this we will do from the eye-sight of all the three Mothers.

8. Let none account it impossible, seeing man is a likeness according to and in God, an Image of the Being of all Beings; and yet it standeth not in the power of the creature, but in the might of God; for the Sight and Science of all Essences consist alone in the cleareſt Light.

9. We have made mention before, how the Extern Birth, *viz.* the Essence of this World consists in three things, *viz.* in *Sulphur*, *Mercury*, and *Sal*: Now we must set down and declare what it is, seeing that all things arise from one Original, and then how its inward Separation is effected, that out of one Beginning many Beginnings are produced; this is now to be understood, as is before mentioned, concerning the Centre of all Essences.

10. For *Sulphur* in the eternal Beginning consisteth in two Forms, and so also in the outward beginning of this world: *viz.* in the Internal, the first Form, *viz.* the *Sul*, * consisteth in the Eternal Liberty; it is the Lubet of the Eternal Abyss, *viz.* a Will to or an Original to the Desire; and the other Original is the Desire, which is the first motion, *viz.* an hunger to the Something; and in this same Hunger is the Eternal Beginning to the * Pregnant

* Or, *Standeth.*

* Or, *the nature of the Pregnatress.*

nant Nature, and it is called *Sulphur*, *viz.* a Conception of the Liberty, *viz.* of the Good, and a Conception or Comprehenſion of the deſire, *viz.* of the auſtere Attraction * in the deſire. * Or, *with.*

11. *Sul* in the Internal is God, and *Phur* is the Nature; for it maketh a brimſtony ſpirit: as is to be ſeen externally in the property of Brimſtone; for its ſubſtance is a dry conſtringent matter, and is of a painful anxious forth-driving fiery property; it attracteth eagerly and hardly into it ſelf, and parcheth up as a dry hunger, and its painful property doth eagerly and anxiouſly force it ſelf forth: the Cauſe and Original is this, becauſe it ſtandeth in two Beginnings, *viz.* in the property of the Deſire, which is an Attraction; and in the property of the Light or Liberty, which is forth-driving, or preſſing to the Manifeſtation, through the deſire of Nature.

12. The Deſire, *viz.* the Attraction maketh Hardneſs, and is the Cauſe of the Fire, and the Lubet is a Cauſe of the Luſtre or Light of the Fire: *Sul* is light, and *Phur* maketh fire, yet it cannot be reduced alone in *Sulphur* to fire and light, but in *Mercury*, and at laſt in *Sal*, which is the real Body, but not of the Brimſtone, but of the Eſſence and Water: And ſo underſtand, that in the firſt Deſire, which ariſeth in the Lubet of the Liberty, all things are, and are made Subſtantial and Eſſential, whence the Creation of this World is proceeded; and we find herein the property of the Earth, ſo likewiſe of all Metals and Stones, and alſo of the * *Aſtrum*, and the Original of the Elements, all out of one only Mother, which is the Lubet and the Deſire, whence all things proceeded, and ſtill proceed. * *Stars.*

13. For *Mercury* is generated in *Sulphur*; it is the Severing, *viz.* of Light and Darkneſs from one another, the breaking Wheel, and Cauſe of the various Diviſion or Multiplicity: it ſevereth the dark Eſſentiality from the Eſſentiality of the Light, *viz.* the Metals from the groſs, aſtringent, dark, ſtony, and earthly property; for the property of the Deſire giveth and maketh dark Eſſence, and the property of the free Lubet maketh light Eſſence, *viz.* Metals, and all of the ſame kind and reſemblance.

14. *Mercury* hath in the beginning * of his Birth three Properties, *viz.* the *Trembling* in the Auſtereneſs, and *Anguiſh* from the hard impreſſing of the Aſtringent hard Deſire, and the *Expulſion* of the Multiplicity, *viz.* the eſſential Life; for the Deſire attracteth very hard unto it ſelf, and the Attraction maketh the Motion, or ſting of Trembling [or horrible Compunction,] and that which is impreſſed is the Anguiſh; but if the Liberty be therein comprehended, it refuſeth it, and there ariſeth the Original of Enmity, and the Severing, that one Form ſevereth from another, and a two-fold Will ariſeth. * *In.*

15. For

15. For the Lubet of the Liberty doth again set its desire into the Stilness, *viz.* into the Nothing, and doth force again out of the darkness of the Desires Austerenels into it self, *viz.* into the Liberty, without the wrath of the Enmity, and so it hath only sharpened it self in the Austere Impression in *Mercury*, that it is a moving feeling Life, and that its Liberty is sharpened so that it becomes a Lustre, which is, and causeth a Kingdom of Joy in the Liberty, and so understand us, that the Spirits Dominion, viz. the Spirit and the * Essence doth thus Sever.

* Or, *Substance.*

16. The Essence remaineth in the Impression, and becomes material; that is, not God, but gold, or any other metal: according to the property of the first conception in the *Sulphur*, or Stone, or Earth: out of the desires own peculiar property; all according as the first * Sude in *Mercury*; for no mettal can be generated without Salniter: which is the Flagrat in Mercury: which also becomes material in the Astringent Impression, and divides it self in the Severation: one Part into brimstone, another into Salniter, and a third into a Salt sharpness: whereas yet there cannot be any corporeal essence in all these: but only the Spirit of the Essence; the Essence proceedeth wholly out of the Death through the Mortification, which is effected in the great Anguish of the Impressure, where there is a dying Source, which is the Mercurial Life, where the Salnitral Flagrat ariseth, as an opening, displaying Flash; for the Liberty, viz. the property of the Eternal Lubet, doth there * Severize into it self, and yet the attracted Essence out of the Lubet of the Liberty continueth all along in the Comprehension of the Attraction in the Astringent austere dark Anguish: Now if the Wrath entreth so vehemently into it self, as to raise up the Salnitral Flagrat, then it apprehendeth the Essentiality of the free Lubet in it self, whence ariseth the Flagrat; for the Wrath there apprehendeth the Meekness, which is even as if water were poured into fire, which giveth a Flagrat; and then the Wrath of the great Anguish dyeth, and with the Flagrat the Joy ascends, and the Flagrat is out of *Mercury*, or out of the Anguish of Death, and becomes also material, but by reason of the Liberty it changeth it self into white, which is *Salniter*: Now if the fire, viz. the horrible anxious sharpness, doth again come into it, then the Salniter is dismayed, and giveth a * Repulse; for the first Property [which was] before the Death is again enkindled with the Brimstony-spirit; a sufficient resemblance whereof you have in Gun-powder, which is the matter of these Properties.

* *Boyling.*

* Or, *Separates it self in it self.*

* *Report, clash.*

17. Further we are to know the Dying with the Enkindling of the Fire, all which is done in the Flagrat; for it is a Flagrat to

Death

Death, and to Life; one part immerseth it self into the property of Death, *viz.* into the Wrath of the Austere Desire; and the other part, which is from the Lubet or Love-essentiality, ariseth up in the Kingdom of Joy: but being that there hapneth also a mortifying in the Free Materia (albeit it is no mortifying, but a redeeming from the Wrath, for the Materia of the Liberty will be free from the Wrath) thereupon this Materia * falleth downward, which is water; and it is not of the property of the Wrath, but the Wrath holds it captive in it self, but they are severed from one another in the Essence and Source; the Wraths Essence giveth earth and stones, and the Essence of the Liberty is water, which ariseth with the enkindling of the fire through the mortification out of the meekness of the Light. * *Sinketh.*

18. But being this Water doth also severize it self in the Salnitral Flagrat, and before the Salniter all was mutually enwrapt together, thereupon it obtaineth divers Properties in the Separation, and there is a diversity of Water; and this various diversity of Properties giveth in each property also a bodily or Corporeal Essence, all according to the first Separation of *Mercury* in *Sulphur*; for in the Mortification in the Salnitral Flagrat two things are effected and come forth, *viz.* a Life, and a body of the Life; understand, an Essential, and a life-less, sense-less Body, whose Materia is mortified in the Flagrat: Thus there is a diversity of Water, and a diversity of the Life, and a diversity of the * Body, or of the Materia; as each body is, so is also its essential Spirit. * *Corpus.*

19. Now we must consider this from the first Original; as, 1. from the Lubet of the Liberty, and 2. from the desire to Nature, or the manifestation of the Abyss.

20. First, In the Salnitral Flagrat there is produced through the Anxious Mortification a Sulphrous water from the Anguish which affordeth a Brimstone, as we plainly see, and all whatsoever is of the like sort and semblance.

21. Secondly, There is generated from the Astringent austere, attractive in-drawing Property a Salt-water; its Materia is Salt: if it be again impressed through the fire or heat, then it turneth into Salt; and all whatsoever is sharp and attractive, be it either in Herbs or Trees, proceedeth thence; for there is as much diversity of Brimstone and Salt, as there is variety of taste and fire, to be found in all Creatures, Herbs and Trees; also all whatsoever liveth and groweth, hath Brimstone and Salt; for the saltish property attracteth, and preserveth the * body; and the Brimstone hath in it the Oyl or Light, wherein the free Lubet to manifestation consisteth, whence the growth ariseth. * *Corpus.*

22. Thirdly, There is brought forth through the Salnitral Flagrat out of the property of the bitter compunctive Attraction, in the first Impression in the Spirit, an earthly property of water; its Materia is Earth; for the same ariseth from the dark Essentiality, where the Darkness doth impress it self in the first Desire, wherein the Darkness ariseth, as is before mentioned: Thus it begetteth out of its property in the Impression a mist, smoaky steam, or vapour, which the Flagrat in the Salniter apprehendeth, and its Essence is dismayed or dyeth, and falleth downwards; this is the Materia of the Earth, albeit the Earth is not of one only Sort, but hath in it all whatsoever became Corporeal in the Flagrat, all which springeth through the Death of the Earth, according as it was enwrapt and driven together in the Creation into a Lump, as we plainly see.

23. Further, We are to consider of the highest *Arcanum, viz.* of the Heavenly Essentialy, and then of the precious stones and metals, whence they all do take their rise and original, seeing that all things come out of one Mother, which is the Lubet and Desire of Eternity to its own manifestation.

24. Now as concerning the uncorruptible Essence of Corporality, the same ariseth also in the first desire to Nature, yet in the Impression of the free Lubet, and goeth all-along through all the Forms even into the highest sharpness, where it retireth again into it self, as a Life out of the Fire: the Eternal Fire is Magical, and a Spirit, and dyeth not; the Liberty is its Enkindler, but the eternal Nature is its sharpness; this same Essence loseth the Wraths property in the Light: it is in the same fire as a dying, yet there is no dying, but an entrance into another Source, *viz.* out of a painful desire into a Love-desire; it yeeldeth also Spirit and Essence from the Fire-spirit, and the Essence of Meekness from the Light.

25. For that which dyeth to the Fire, or sinketh through death, that is divine Essence; and it is effected likewise through the Salnitral Flagrat of the divine Joyfulness, where the Property Trembleth in the Joy of Meekness, and immerseth it self through the death of the Fire, which is called Gods Anger, and quencheth it, so that God dwelleth in a meek Light; and the first property to the enkindling of the Light is fire, and wrath of the eternal Nature, and * maketh the dark world.

* *Giveth, yeeldeth,* or *affordeth.*

26. The Properties of the first Mother in the Lubet and Desire do also divide themselves in the Salnitral Flagrat of Joyfulness into distinct parts, as is to be seen in this outward world; it yeeldeth also Water, but of a very soveraign essence, and it resembleth only a spirit of a pleasant lovely desire: This is the Water of

which

which Christ told us that he would *give us to drink*, and *whosoever should drink the same, it should spring up in him to a fountain of eternal life.*

27. It retaineth also in the Flagrat of the Discloſure the fiery Property, which is called *Heaven*, in which the Wonders of the divine Kingdom of Joy are known and manifeſt; and in the watry Property [it retaineth] the pleaſant Spring, or Paradiſe; for in the fiery [Property] the eternal Element ariſeth, and it is the real Eſſence of the divine Corporality, wherein conſiſts all whatſoever may be known in God, as is ſufficiently and orderly cleared at large in our other Writings of *the Divine Revelation*, treating of the *Divine Wiſdom*, and of the *Divine Eternal Abyſſal Birth*: And now we will turn us to the Eſſence of the outward World, *viz.* to the manifeſtation of the Eternal, *viz.* to Metals, Herbs, and Trees; ſo alſo to Men, and Beaſts.

28. We ſee that the Metals have another manner of body then the living creatures, or are otherwiſe then the earth and ſtones are: Now Reaſon asketh, How the Original of every thing is, ſeeing that in the beginning all aroſe out of one Mother, and yet the Eternity hath no Temporal beginning: Here we muſt again conſider the Mother of the firſt Pregnatreſs, where, and how one Eſſence ſevereth it ſelf from another, *viz.* the Inchoative from the Eternal, Time from Eternity, and yet they ſtand mutually in each other, but are ſevered into two Principles, *viz.* into the Kingdom of God, and of this World, and yet All is Gods: But ſeeing Chriſt calleth the Devil *a Prince of this world*, and we alſo are able to declare how far, and in what he is a Prince, and that this world is not his * own, but he is the pooreſt creature in this world, and alſo not at all in this world:

* Or, *Propriety.*

29. Now therefore look upon the firſt Ground, upon the Mother, which hath thus generated all creatures; ſo alſo the earth, ſtones, and all metals; her Property conſiſts in a ſpiritual *Sulphur*, *Mercury*, and *Sal*, and all whatſoever hath had beginning is ariſen in and out of her Impreſſion; and inchoatively thereupon came forth with the firſt form of the Mother, *viz.* with the Aſtringent Attraction, through the Fiat into a Creatural Being, and affordeth a diverſity of Eſſence and Spirit, according to the firſt property of the Separation.

* Or, *the properties [out of which they were created] had in them both the Eternal Worlds.*

30. As firſt, The high Spirits, which were created out of the Free Lubet in the Deſire, in the Fires property, *viz.* out of the Centre of all Eſſences, and had in them the * Properties of both the eternal Worlds; but thoſe which after their corporizing [or creaturizing] remained with their Deſire in the Property of the Free Lubet, and introduced their Will out of the Fire into the Light

Light, they became Angels; and the other, which introduced their Desire again into the Centre (*viz.* into the Austere Properties) they became Devils, *viz.* Out-casts from the free Lubet out of the Light, as is mentioned in other Writings.

31. Therefore the Devils have neither the Kingdom of God, nor the Kingdom of this World in Possession; for in the beginning of the Creation this world was created out of both the inward Properties, wherupon the Devil hath now only the Wraths Part in Possession, the other profiteth him nothing; and thus he is in the world, and also not in the world, for he hath but one part thereof in Possession, from the other he is cast out.

32. After the Creation of the highest Spirits, God created this visible World with the Stars and Elements as an Extern Birth out of the Mother of all Essences, all which proceeded out of the Eternal Beginning, and took a Temporal Beginning: for here we are to consider, that the Eternal Pregnatress moved it self, and enkindled its own Form [or Similitude,] where then the one became Corporeal in the other; but afterward God created the Earth, which we are thus to consider of, &c.

33. The first desire to Nature impresseth it self, and introduceth it self with the Impression into three Forms, viz. into *Sulphur*, *Mercury*, and *Sal*, and in the Impression all become rising and moving, which is not in the Still Nothing, and so forceth it self even into the highest Anguish, even * unto the Salnitral Flagrat, where then is the Original of the Fire: Thus the Source whirleth in it self, as a boyling of water upon the fire; for the Austere Desire is attractive, and the fiery is expulsive, which is a *Sulphur*; and the Astringent Attraction is a wrathful Sting [or Compunction,] viz. a Contrition; and yet it is held by the Austereness, that it cannot move away, whereupon it is paintul, and causeth pain, as if it were wheeling, or seething, which yet is only Spirit without Essence, which cometh to pass in *Mercury*, and is *Mercury* his own form.

*Or, *until.*

34. And there is the Separation of two Wills, viz. one remaineth, and is the very anxious Essence, being it originally ariseth from the Desire; the other, which ariseth out of the Lubet of the Liberty, retireth back again into it self into the Liberty, and yet there is no parting, sundering or dividing from one another, but thus it goeth one with another all along through the enkindling of the fire through the Salnitral Flagrat, where with the enkindling of the fire the death is effected in the wrath of the fire, where the Source dyeth, and yet there is no death, but a likeness of death; and yet the real eternal and temporal Death is in that wise, even there the Liberty apprehendeth it self in it self, and the Death

Death or Flagrat falleth down into the Liberty as impotent, and freely reſigns it ſelf, and the Spirit, *viz.* the Source (underſtand the very ſharp fiery anxious Source) becomes material, and retaineth only an eſſential working, like to an impotent deſire; and in the enkindling of the fire in the Salnitral Flagrat each Property ſevereth it ſelf in it ſelf, and the whole Materia is particularized, *viz.* to metals, ſtones and earth.

35. The higheſt * Metal, as Gold, ariſeth from the Liberty, which is comprized all along in the Flagrat in the Aſtringent Impreſſure, and it is not free from the Materia of the Reſt, for all is comprized or enwrapt up together; but being the Liberty with the *Sul*, or Lights property, is comprized or comprehended therein alſo, thereupon *Sul* is expulſive to the manifeſtation of it ſelf, as 'tis the property of the Liberty ſo to be; Hence it comes, that metals grow, and not the groſs hard ſtones, which are too hard comprized in the Impreſſion out of the wrathful Eſſentiality, and have too little *Sul* in them. * Or, *The higheſt or chiefeſt Metals.*

36. But as concerning the precious Stones, with their radiant Luſtre and great Vertue, the ſame have their Original in the flaſh of the Fire, where Liſe and Death Separate; as when one part by reaſon of the dark Eſſentiality deſcends, and the other by reaſon of the Liberty aſcends, and yet all is brought into Eſſence in the Flagrat; ſo that the ſame flaſh or glance becomes alſo material in the Flagrat; and therefore they are hard, and of a blinking glance, like an Eye; for ſo alſo is the original of the Eye or Sight in the * Womb, when the Life enkindleth; all according to the Right of Eternity. * *Body.*

37. And therefore they are of ſo great Power, Efficacy and Vertue, in that they are ſo nigh to the Deity, and bear the incorporated Names of the divine Power in them; as alſo Gold is nigh unto the divine Eſſentiality, or heavenly Corporality: if man could open [or diſcloſe] the dead Body, and reduce it to a * flying moving Spirit, which only can be effected through the Divine Motion, then it ſhould be ſeen what it could be, which no Reaſon beleeveth or underſtandeth without divine Sight [or Viſion.] * *Liquid.*

38. Further, we are alſo to conſider of the other Metals and Minerals, which in like manner do thus take their Original; but in the Salnitral Flagrat each property is ſevered; as we ſee that the property of the Fire and Light is divers, and all from the firſt Impreſſion, where before the Impreſſion the Lubet and Deſire of the Liberty ſtand mutually in each other, as a *Chaos*, a Complexion of great Wonders, where all Colours, Powers and Vertues are contained in this only *CHAOS*, or Wonder-Eye, which *CHAOS*

is God himself, *viz.* the Being of all Beings, who thus manifesteth himself in Particular Beings with the Eyes of Eternity; each Materia is an Essence according to the Spirit, whence it was generated; and if it be enkindled in the Fire, it yeeldeth likewise such a Light as the Spirit is in the Essence.

39. And thus also we are to consider of the Metals; what kind of Spirit each of them hath, such a Glance and Lustre it yeeldeth, and also such a * Body it hath.

* *Corpus.*

40. As the mind acteth and moveth the thoughts and senses from the highest to the lowest, and comprehends and commands by the thoughts from the highest to the lowest; even so the Eternal Mind hath manifested it self from the highest Majesty, even to the lowermost [meanest, or outermost thing] *viz.* unto the greatest Darkness; and this World, with the Sun, Stars, and Elements, and with every Creatural Being, is nothing else but a Manifestation of the Eternity of the Eternal Will and Mind; and as it was in the beginning, so it still standeth in its **Sude* and Vegetation, and so it still putteth forward to Light and Darkness, to Evil and Good; and all things consist in these first three Forms, *viz.* in *Sulphur*, *Mercury*, and *Sal*, as one degree orderly after another; for so likewise are the Quires of the Spirits; also of the Stars, Trees, Herbs, and of all kinds whatsoever have been, and are; so also the inward Heavenly Quires with their distinction.

* *Boyling, and growing; walming and waxing.*

CHAP. IV.

Of the Birth of the Stars, and four Elements in the Metalline and Creatural Property.

1. AS is before mentioned, All Things proceed out of One only Mother, and sever themselves into two Essences, according to the Right of Eternity, *viz.* into a Mortal and an Immortal, into Life and Death, into Spirit and Body; the Spirit is the Life, and the Body is the Death, *viz.* a House of the Spirit; as the holy Trinity standeth in the Birth, so also the extern Birth: There is likewise Essence and Spirit in Heaven; a figure whereof we see in this outward World, where there are four Elements, and yet there is but one only Element, which severs it self into four Properties, *viz.* into Fire, Ayr, Water, and Earth, as is above mentioned.

2. For

2. For so we are to consider of the Creation of this World, that the whole Essence of Eternity hath moved it self in the * Place of this World, and the whole Form was Enkindled and Sirred, and that in the desire to Manifestation, and there the Generation divided it self in the Flagrat of the enkindled Fire into four parts, *viz.* into Fire, Water and Earth, and the Ayr is its moving * Egresslive Spirit; as is to be considered in *Sulphur*, which consists in these four things.

* *Loco.*

* *Outgoing, breathing.*

3. In like manner also the *Astrum* is thus Generated out of the first Mother; and All put together is only one Body, and it All taketh its rise from the inward Spirit; as a hand or foot groweth forth from the inward Centre, and hath already its fashion in the Centre, *viz.* in the first operation, and so only groweth into a form as the spirit is.

4. The First Mother of all Things, *viz.* the Lubet with the Desire, doth especially introduce it self into Seven Forms, and yet continueth stedfast in three only, but manifests it self in * Seven Forms.

* Or, *In a seven-fold Form.*

5. As, the first Form is Astringent, *viz.* an Austere Attraction, which is a Cause of Coldness and Salt, and all Corporality.

6. The second Form is the * Compunction, *viz.* the Drawing or Motion, and causeth the Feeling, also Pricking, Aking, Tormenting; the * Affection of bitterness, enmity and friendliness, joy and sorrow.

* Or, *sting.*

* *Stirring up*, or *moving.*

7. The third Form is the Great Anguish in the Impression, which causeth two Wills, *viz.* one to the Fire, to the highest sharpness; and the other to the mortifying and dying in the Fire, where the Will of the free Lubet falleth down to the Wrath in the Fire, and again goeth into it self, and maketh a Lustre in the Fires sharpness.

8. Now the fourth Form is the Fire it self, *viz.* the first Principle in the Life, with which the dark and light World do Sever; also in this Flagrat all Material Separations are effected, and the Corporality and Multiplication beginneth according to the Property of the first Eternal Mind, *viz.* according to the Essentiality, a mortal [*Ens,*] and according to the free Source, a living [*Ens.*]

9. The fifth Form is now the second Desire, which is done after the Separation, and that according to two Properties; *viz.* one according to the Lubet of the Liberty out of the Light, which is the highest Love-desire; and the other according to the Fires Lubet, which leadeth its Life of its Essence in the Love in the Light, whence the Joyfulness and every true Life ariseth.

10. The

10. The Love giveth Essence; for it is expressive, and yeelding, *viz.* it self; for God giveth himself to every Essence; and the Fire is receptive; for it needeth Essence in its wrathful Hunger, else it extinguisheth, and then the Lustre of the Light would go out, and the Desire of Love would cease, for the Fire maketh the Light desiring, *viz.* of the Joyfulness; for if the Fire dyeth, the Light waxeth dark, and Love turneth into Anguish, as may be conceived of in the Devils.

11. The sixth Form ariseth from the Turning Wheel before the Fire, where the Multiplication of the Essence ariseth, out of the property of *Mercurius* in the Salnitral Flagrat; with the enkindling of the Fire, one Form is introduced into another; and if now the Love-desire penetrateth all the Forms, then all the Forms grow very desirous, the one after the other, for the dear lovely child *Venus* is in all.

12. Here beginneth the Taste, Smell, Hearing, Seeing, and Feeling, and Speaking; for the Light doth open another Principle of another Source, and filleth All; and here springeth up the Life in Death, *viz.* the Love in the Anger, & the Light shineth in the Darkness; here the Bridegroom embraceth his Bride, and God himself resisteth his Anger, *viz.* the Wrath of Nature; and in this Form all Speeches, Understanding, and Senses do arise, and the True real Life of all Creatures; so also the Life in the Vegetables; *viz.* Trees and Herbs in each thing according to its property, &c.

13. The seventh Form ariseth from all the other, and is the body, mansion-house, or food of the other, and its thus effected; when the other Forms do taste each other in their mutual Penetration in the Love-desire, then in each Form there is an hunger or desire after the Love, *viz.* after the Light; now each Hunger or Desire is forth-reaching after the thing it doth desire, and eagerly attracteth the property of the thing desired; and thus out of two one Essence is made, *viz.* out of the Hunger, and that which the Hunger desireth; for this Hunger doth not stand in Death, it doth not any more aval or enclose up it self in Death, unless it be too great, and the Imagination in the Hunger be too great, and the Hunger cannot obtain that same thing, then it choketh: as many times a child is so choked or smothered in the mothers womb; if this Form be enkindled in another Form to eat of some external thing, whereupon the mother grows so ardent in longing, and if she cannot get it, the child also cannot get it; now it choketh in the Hunger, or else a member is spoiled, whence the Hunger did arise.

14. The first Hunger in the Centre before the Fire is a spiritual Hunger

Hunger, which maketh the dark World; and the Hunger of the free Lubet maketh the light World; both which are only Spirit, until they pass both together through the enkindling of the Fire, where then they are mortified to the Spirit, and are a likeness of the first Spirit, *viz.* a manifestation of the incomprehensible Spirit, which is called God in Love and Anger, in a two-fold Source: thus each standeth undivided in it self, *viz.* God in the Time, and the Time in God, and the one is not the other, but they come from One Eternal Original: thus the Temporal Spirits-hunger giveth a Temporal Body, and the Eternal Spirits-hunger affordeth an Eternal Body, and are both mutually in each other, and yet are * distinct.

* *The one is not the other.*

15. The seven Forms do make them a Body according to their Hunger out of their own Property; therefore all whatsoever the Spirit hath in all Propertises, lieth in the Body.

16. Further we are to know, that there is a Severation made in the Creation of this World; for this is to be seen in the Sun and Stars, so likewise in all Creatures, also in Metals, Stones and Earths; for this same is the manifestation of God.

17. We see in the Firmament seven Planets, and in the Earth seven Metals which are fixed, and also seven Planets only which are fixed in their property; the rest are Minerals, and so of the Stars; and as the Planetick Orb hath its predominant Stamp or Influence, so is also the Birth of each thing.

18. As the Deity, *viz.* the divine Light, is the Centre of all Life; so also in the manifestation of God, *viz.* in the Figure, the Sun is the Centre of all Life; in the highest Life the highest things have taken their beginning, and so forward successively one from another to the lowermost: In every external thing there are two Properties; one * from Time, the other from Eternity; the first property of Time is manifest, and the other is hidden; yet it setteth forth a likeness after it self in each thing.

* Or, *Out of.*

19. Whatsoever hath its beginning out of the Lubet of the Liberty, standeth with the Root in an Heavenly Property, and with the Body in an earthly; but the Eternal standeth in Time, and manifesteth it self with Time.

20. *Sulphur* is on one part in the Internal Heavenly, and as to the Body earthly, yet putteth forth an Heavenly likeness according to the Eternal out of it self, which is fixed and stedfast; as is to be seen in Gold, and is much more to be understood in the * Humane Body, if it were not corrupted in the Desire in *Mercury*; for the spiritual or heavenly Man consists in *Sulphur*, and in *Mercury* the Corporeal, *viz.* the Similitude of the divine

* Or, *Mans.*

[Man,] so also the Metalline Property in *Sulphur* is the noblest, most excellent, and highest, for it is the highest Spirit.

21. Understand it thus; in the Heavenly Being there is also a property of a * Sude, when the Liberty is apprehended and enkindled in the highest Desire, wherein the Joyfulness ariseth; this is effected in the Heavenly *Sulphur*, where it is made essential in the Heavenly *Mercury*, *viz.* in the Eternal Word, which is a spiritual Essence.

* Seething, boyling, or decoction.

22. But if the same Spirituality longeth to manifest it self in a likeness, both according to the Property of the Spirit, and the Essentiality too, according to the Trinity of the Deity, according to the Mortal and Immortal Essence; then that Image is represented * in the Stars and Elements, and lastly it is set forth in Man, who is a lively Image of the whole Essence according to the divine and outward World; also the inward and outward World is represented with the Metals in a mortal Image, as a Resemblance and Similitude of the living Heavenly Essentiality.

* with.

23. The beginning is in *Sulphur*; for *Sul* is the Lubet of the Light, or the Liberty, which longeth to manifestation, and it cannot otherwise be effected, save through Fire: in *Phur* ariseth the Desire, *viz.* an Austere Attraction, which maketh the dark earthly Property, and the Austereness of the Spirit, *viz.* the fiery Essence: In this Austereness ariseth *Saturn*, which is the thing Impressed; and *Mercury* is the desire of the Hunger, and the Rager, Raver and Breaker; and *Mars* is the wrath in the Hunger, a cause of Anger; these three are the Property of *Phur*, *viz.* of the free Lubets-desire.

24. The free Lubets Property begetteth the Essence in the three fore-mentioned Forms, *viz.* in *Saturn*, *Mercury*, and *Mars*; for it giveth it self in to each Property, and the Property in the Hunger of *Mercury* maketh it a Corporeal Form; but if the free Lubet turneth also to an Hunger in the Austere desiring, then it maketh also three Forms according to it self, *viz.* *Jupiter*, who is the understanding of the Lubet; and *Venus*, which is the desire of the Lubet; and *Luna*, which is the body of the Lubet, and according to the Property of the Light it maketh *Sol*: all this is Spirit; but now in every Spirits Hunger there is also an Essence, both according to the mortal and immortal *Ens*, a fixt, and unfixt; a Figure according to the Heavenly, and a Figure according to the Earthly [Being, or Property.]

25. In the Saturnine Property the desire of the free Lubet maketh (according to *Saturns* own Property) Lead, and according to the watry [Property] in *Saturn*, Salt; and according to the

the mortal and earthly [Property] in *Saturn*, Stones, and Earth, and all whatsoever is of that Sort, and Semblance.

26. But according to the Liberty, or according to the Free Desires own property (in that it yieldeth up it self to *Saturn*, viz. to the Desire) it maketh in *Saturn* Gold, according to the desire of the Light, where the Spirit and Body do sever; the Spirit of its Desire is *Sol*, and the Body is Gold, understand, the golden Body is in *Saturn* according to the property of the free Desire, and not according to *Saturns* property, his property in himself is Lead, Salt, and Earth; but he keepeth the golden Child shut up in Himself as a black Raven, not in his gray form, but in a darkish glee; He is a great Lord, but his Dominion, by reason of the golden Child which he hath in his bowels, standeth not in his own Power: He is not Father of the Child, but *Mercury* is he which * formeth the Child; but he puts his morning Mantle upon it, that he can have no joy with the golden Child; but he Corporizeth the fair Child; for he is its Fiat or Creator, and doth hide and cover it close under his Mantle; He cannot give it the Body from his own property, for it (understand the golden Body) is the Essence of the free Desire in the highest degree of Corporality in the fix'd Death, where yet there is no Death, but an Enclosing, and in the Similitude a Representation of the divine Heavenly Essentiality.

* Or, *Faboneth.*

* Or, *Faber.*

27. *Mercurius* is the * Master-workman of this Child, which *Saturn* hideth; when he getteth it into his Hunger, he casteth off his black Cloke, and rejoyceth in it; but he is too malignant in his * Fire-wrath, he devoureth the Child, and turns it wholly to his own property: when he is most sharply hungry in the Fire, then Sol must be given him (it is his wife) that his Hunger may be appeased; and then when he is satisfied, he laboreth in the Materia of the Child with his own Hunger or † Fire, and filleth up his sufficed Desire out of Sols property, which he before had eaten down, and nourisheth the Child till it getteth upon it all the four Elements with the Constellation, and he grows exceeding pregnant with the Child, and then it belongeth [or is fit] unto a strange Fire, and yet not strange, unto an Earnest Fire; and then the Father giveth it the Soul, *viz.* the Fire-spirit; and its first Mother, which *Mercury* did eat down in its Hunger, which was fixt and perfect, [giveth] the Souls-spirit, *viz.* the Light-life, even then the * Death ariseth, and the Child is born, and becomes afterward its own, and a Child of the Liberty, and careth no more for its Work-master; it is better then its Father, but not better then its Mother, in whose seed it lay, before the Father wrought in it; it bruiseth the Head of its Fathers fiery Essence, viz. of

* [*In a strange fire, and yet not strange; when the cloke is laid aside, it needeth only its own fire.*]

† [*Here must be its own fire only from within, & from without.*]

* [*And it is the Tincture which Tincture the Body.*]

the Serpent, and passeth freely through death in the Fire: dost thou understand nothing here? then thou art not born unto the highest knowledg of the Spargirical Science.

28. Further, we are to consider of the Degrees, what the Liberty, *viz.* the Eternal Lubet, giveth to the Hunger of the other Forms in *Sulphur*, in the property of the other Planets; the Form of the Birth is as a Turning * Wheel, which *Mercury* causeth in the *Sulphur*.

* Or, *Rotation*,

29. The Birth of the highest Degree turneth round, (*viz.* the Desire,) for this World is round, so also the Birth; when as the Liberty hath given its highest Lubet (as a golden Hunger) unto *Saturn*, and placed *Mercury* for Work-master, then it betaketh it self into it self, into its Desire, according to the property of Meekness; for the first Conception to the golden Child is effected according to the property of Joyfulness; but this out of goodness and meekness resigneth it self to *Luna*; for it is a pleasant demission by reason of the meekness, which *Mercury* doth apprehend, and worketh therein also; this Body is Silver, and cometh from the first Impression, where the yellow and white separate in the Fire, *viz.* the Colours of the Vertue; then *Luna* ariseth out of the yellow, and turneth into white, by reason of the divine Meekness; and because its Original is from Sols Colour, therefore it hath a perpetual Hunger after Sol, and receiveth the Suns Lustre into it, * putteth it on, and shineth therewith.

* *Draws it to it self.*

30. Now as the Superior is, so is likewise the Inferior (namely Metals,) therefore Silver is the next degree to Gold; and as Gold is generated, so is also Silver: *Venus* clothes it, which *Mercury* cannot endure, being he is the Master-worker, and he gives his garment also; but the Silver hath neither the property of *Venus* nor *Mercury*, for it retaineth the property of its Mother, *viz.* the meekness in the Liberty, and is hatched, as the Gold by reason of the Sun: The Moon hath an Heavenly Property, but in reference to its own proper Form from the property of the Desire, it is of a very earthly property, it is a Cabinet and Keeper of the earthly and heavenly Essence: As the outward body of Man, which before the fall in *Adam* was comparable to Silver, but when he dyed in the Lubet, then the earthly property only lived in him, and therefore he continually hungreth after Sols glance [and glory,] he would fain take again his splendor with *Luna* from the Sun, but he getteth only an earthly Lunatical Lustre, wherein he acts and exerciseth Pride, unless he be born again out of Sols splendor, that is, out of Gods Power in the Heavenly *Mercurius*, and so he becomes again the golden silver-child in divine Essentiality, only covered and clothed this life-time with

with the Earthly Moon, that is, with Earthly Flesh.

31. *Saturn* also is the House of silver, he is likewise the Cause of the first Conception, but he turneth his Desire onely upon the golden Childe, and leaveth the silver its garment, and takes it into his stony Earthly Property, and lets *Mercury* hatch it.

32. The Desire of the Free Lubet is fixt, and stedfast, as concerning the Property of the Desire onely, which bringeth its Will again from the Body into the Combate in the Senses, and maketh *Jupiter*, that is on the * Orb upwards under *Saturn*, under the Saturnine Power; its metal is Tin, and it is the third degree; for the Lubet of the Liberty in the Desire proceedeth forth into the Desire of the Austereness, and so gives it self into the Fiat.

* *wheel, or sphere.*

33. We must understand it thus; The Lubet of the Liberty goeth forth out of it self, as a Plant, and maketh one degree after another in order, but *Mercury* maketh the *Sphere*, for he is the Work-master: And as the Eternal Birth is in it self in the Heavenly *Mercury*, viz. in the Eternal Word in the Fathers Generation; so likewise with the Motion of the Father it came into a Creatural Being, and so proceedeth in its Order, as may be seen in the Wheel of the Planets; for the Order is just so placed, as Man is in his Order.

34. First there is in him the true golden divine man, which is the likeness of God; Next there is in him the man of heavenly Essentiality, *viz.* the inward holy body, generated from the Fire and Light in the Tincture, which is like to the pure Silver if it were not corrupted. Thirdly, there is in him the Elemental man from the pure Element resembling *Jupiter*. Fourthly, the Mercurial, which is the growing or Paradisical [man.] Fifthly, the Martial, from the fire; *viz.* the Soulick [man] according to the Fathers property. Sixthly, the Venerine [man] according to the outward Desire, and the waters property. Seventhly, the Solar, according to the Suns property, *viz.* according to the outward World, as a Seer and Knower of the wonders of God: and yet it is but the one onely man; yet is both in the inward and outward World. Thus likewise is the similitude [or form] of the Seven Metals; with one property according to the inward World, and with another visible palpable property according to the outward World.

35. From *Jupiter* the Sphere turneth round, and out of the Severation *Mercury* proceedeth forth with a broken metal, according to his spirits property; externally quicksilver, and internally he is a Paradisical working; he is in his spiritual property the Distinguisher [or Articulator] of the words, voyces,

and ſpeeches. It is written, *God hath made all things by his word:* The heavenly Eternal *Mercurius* is his Word, which the Father expreſſeth in the Enkindling of his Light, and the Expreſſed is his Wiſdom; and the Word is the Worker, Framer and Maker of the Formings in the Expreſſed Wiſdom. Now what the inward *Mercurius* doth internally in Gods Power, that likewiſe the outward *Mercurius* effecteth in the outward Power in the Created Eſſence: He is Gods Inſtrument, wherewith he worketh extrinſecally to death and to life; in each thing according to its property he buildeth, and breaketh down.

36. According to *Saturns* property he buildeth, and according to his own property he diſtinguiſheth and † diſſipateth the hardneſs in *Saturn*, viz. the Encloſed, and openeth it to life: He openeth the Colours, and maketh Forms and ſhapes, and carryeth in him an Heavenly, and alſo an Earthly Property; in the Earthly he carryeth out of the firſt Deſire to Nature, *viz.* out of *Saturn*; *Mars*, viz. the wrathfulneſs of the Impreſſion; for he is his Soul, wherein *Mercury* liveth; he giveth him the fiery Eſſence, and ſtandeth under *Jupiter* in the order upwards on the Sphere; for he carryeth the fire-ſpirit in *Sulphur* into all Planets, and forms and giveth to each thing its Source, and true ſpirit of life.

† *Attenuates, deſtroys,*

37. *Mars* in the firſt Impreſſion is the great Anguiſh, and cauſeth the Love-will of the Liberty to ſeparate from him; and the Severed is called God; and the Anguiſh, or Fire-Source, is called Gods Anger, *viz.* the Wrath of the Eternal Nature: And as internally Gods Love Severs from Gods Anger, that is, from the wrathful Property of the Eternal Nature, *viz.* Heaven from Hell, God from the Devil; ſo alſo it is effected in the Birth of the outward Nature.

38. Love proceedeth out of the Wrath, and is an Humility, or Submiſſion: Thus likewiſe it came in the Creation into Order; therefore *Venus* ſtandeth in the Sphere on the line of *Mars* under the *Sun*, for ſo is the Separation in Nature; and ſo one proceeds forth from another: Its Metal is Copper, the Original whereof is this, That the Love is a Deſire, and deſireth onely Light and Joy; for the *Materia* is made out of the Deſires Property: But if the Love-deſire ſhall come to be corporeal in the Impreſſion, then it muſt reſign it ſelf to the wrathful Fiat, *viz.* to *Mars* his Deſire in the fire, or in the fiery Property; for the Saturnine Property taketh all into its might, and maketh it Corporeal.

39. Therefore the Metal of *Venus* is ſo nigh allyed to gold, by reaſon of her own Property from the Liberty, but *Mars* makes it

it too wrathful, and too spreud; and becauſe it ſeparates it ſelf out of *Mars* his fire, it retaineth a great part of *Mars* his Property in it.

40. *Mars* his Metal is Iron, for he is the Wrath in *Sulphur*, in which the fire enkindleth, and ariſeth; his Original with the *Materia* is in the Auſtereneſs of the Deſire: Copper doth ſever it ſelf in the Generation out of Iron, for it Ariſeth from the Will of *Venus*, and they differ as Body and Soul; for *Mars* is the Fire ſoul of *Venus*, and maketh *Venus* Corporeal; elſe *Venus*, as to her own Property, giveth onely water in the mortification in the Salnitral Flagrat; for her fire is onely a pleaſant Shine, Smile, or Love-fire, as ſhe is alone devoyd of other mixture; and therefore ſhe cannot produce any Corporeal Eſſenee from her own Power and Ability, which is hard and tough; ſhe is onely the * Mother to her childe without a creatural Soul; *Mars* is her Soul, and *Saturn* maketh her Body.

* *Woman, wife.*

41. The ſpirit of *Sol* may Tincture *Mars* and *Venus*, and change them into the higheſt Metalline Perfection, *viz.* into Gold, which cannot ſo eaſily be effected in Silver, unleſs it be reduced into the firſt *Materia*, where *Saturn*, *Mars* and *Mercury* are together in the *Sulphur*, and then it can be done: *Venus* receiveth its toughneſs from *Saturn*, and its redneſs from *Mars* (as the fire.)

42. Now the Deſire of *Venus* is onely Eager, and longing after *Sol*, as after her firſt Mother, whence ſhe ſpringeth forth in her Birth in the firſt Original; for the Love cometh forth originally from God, and ſo it is likewiſe in the extern Birth in the Figure: The Deſire of *Venus* goeth into *Sol*, into the Sun, and receiveth in its Deſire the Property of the Sun, and ſhineth from *Sol*; ſhe hath a very Peculiar Shine and Luſtre, above all the Planets and Stars, which ſhe receiveth from her Mother, and in her Mothers Power conſiſts her Joy, *viz.* the Pleaſant Twinkling Smiling Aſpect which ſhe hath in her; ſhe is in her own Property (as ſhe is purely alone without the property of the other Planets) a real Daughter of the Sun (underſtand in *Sulphur*, where all is enwrapt together) therefore ſhe ſtandeth next under the Sun, as a childe of the Sun; not that the Sun did generate that Star, for he is likewiſe created with her, but in the *Sulphur* without the Creation, meerly in the Generation, it is ſo, both in the Heavenly and Earthly [Being, or Principle.]

43. For God the Father Generateth the *Love* through his Heart; now the Sun, by way of ſimilitude, betokeneth his Heart; for it is a figure in the outward World according to the Eternal Heart of God, which giveth ſtrength and vertue to every Life and Eſſence.

44. And

44. And understand it aright; As All things proceed from the Word and Heart of God (which is the *Divine Sulphur*) in the Birth of the holy Trinity, and manifest themselves in and through the Proceeded (or Egressed) Essence, which is Gods Wisdom; and yet again do eagerly force and press out of the Egress, in, and towards his Heart and Power, and vehemently long after it, as *Paul* saith, all Creatures do groan and pant with us to be delivered from Vanity.

45. So also doth the outward Essence in the outward Birth of Metals, Planets, Stars and Creatures; Each thing longeth after its Center, *viz.* after its first Mother, whence it proceeded, *viz.* after the Sun in *Sulphur*, for it is the Tincture of all Essences: Whatsoever the first Desire with the Impression in *Saturn* maketh Evil in the Wrath of *Mars*, that the Sun turns again into good. As the Divine Sun Tinctureth the Anger or Wrath of God, so that the wrathful Property of Gods Anger is changed into a Joyfulness; so likewise the outward Sun Tinctureth the outward *Sulphur*, viz. *Saturn* and *Mars*, that there is a pleasant Temperature, *viz.* a growth springing and blooming in all Metals and Creatures; therefore the Sun is the Center, which Reason will not beleeve; understand, in the Planetick Orb, and in all Vegetables and Animals.

CHAP. V.

Of the Sulphurean Death, and how the dead Body is revived, and replaced into its first Glory.

1. ALl Life and Motion, with Understanding, Reason, and Senses, both in Animals and Vegetables, consist originally in *Sulphur*, viz. in Natures Desire, and in the Lubets Desire of the Liberty.

2. In Natures Desire ariseth the Death and Enclosing, and in the Desire of the Liberty ariseth the Opening and the Life; for the Liberties Desire Tinctureth the Desire of the dark Nature, so that the wrathful Mother foregoeth her own Right, and freely resigneth to the Liberties Desire, and so the Life groweth in Death, for there is no Life without Light; but if the Light goeth out in the Essence of the *Sulphur*, then it is an Eternal Death, which no man can revive, except God move himself in the Lubet-desire in the same Death; for Death can receive no Life into

into it, unless the first Desire, *viz.* the free Lubets Desire, doth manifest it self in the Desire to Nature, wherein the Enclosing and Death is generated.

3. Therefore when Man dyed in the *Sulphur*, none could have made him alive again, unless the Free Lubet, *viz.* the Desire to the Eternal Life did again enter into his *Phur*, viz. into the Birth of the Nature of the humane Property, and moved the enclosed Death, *viz.* the Center of Nature, and give it self again into the Center, *viz.* into the Soulike Property, and into the Souls Essentiality and Corporality; and this was so brought to pass.

4. We know that the right *Sulphur* is a generation of all Spirituality and Corporality; so far as concerneth its first Original, where it is heavenly, it is the Generation of the Essence of all Essences: For all, whatsoever Eternity and Time is in it self, hath, and is able to effect, lieth in this Birth; But now as to the Kingdom of this World it is earthly, *viz.* a figure of the Eternal; for in it the Time and Creature consist, and all whatsoever is visible, and invisible.

5. Now Man, and every Life also, as to the Kingdom of this World, was created and generated out of the outward *Sulphur*; Man out of the inward and outward [*Sulphur*] and the outward Creature onely out of the outward; for Man is an Image and likeness of God, and the other Creatures are as a Similitude according to the Figuration in the internal Generation in Gods Wisdom, *viz.* in the expressed or procreated heavenly Essence, according to both Eternal Principles.

6. But now Man was created Good, and Perfect, according to, and out of all the three Worlds, as an Image of the Deity, in whom God dwelled; and was even that Essence, what God is, according to Eternity and Time in all the three Worlds; but a Creature with a beginning, as to the Creature; and dyed through * Lubet as to the Heavenly and Divine Essence: For the inward Lubet, which was generated in the Center, viz. in the fire, wherein stood the Life in the Divine Essentiality; that is, that, which enkindled the Essence of the divine Meekness, wherein the Joyfulness or the Angelical Form consisteth; that (I say) turned it self from the inward Lubet of the Liberty and Eternity into the Time, viz. into the Extern Birth, into the Planetick Property, [it departed] out of the Pure Divine Element into the four Elements: Thus the inward Divine Essentiality, or inward Corporality, did no longer retain any Leader or Life: and this was the death; for the Souls fire proceeding from the Fathers Property, turned it self away from the Sons Property, in

* *Lust.*

which alone the Divine Life consists.

7. Thus the Property of the Soul remained naked onely and alone with its Will in the outward *Sulphur*, and the inward disappeared, and continued stedfast in the Eternal * Unchangeableness, as in an Eternal Nothing, wherein there was no more any Effecting [or working Efficacy to bring to pass.]

* Or, *Immobility.*

8. Thus Man with his outward Body lived, barely and meerly to the Time; the precious Gold of the Heavenly Corporality, which tinctured the outward Body, was disappeared, and so the outward Body stood barely and alone in the Life of Natures Desire, viz. in the Souls fiery Property; understand in the Form and Property of *Mars*, viz. in the Wrath of God, who is the Wrath in *Sulphur*, viz. the Property of Gods Anger and the dark World: but being the outward Body was created out of the Time, therefore the Time, viz. the Constellation with the four Elements, presently obtained the dominion in him; and the divine Property, viz. the Desire of the Deity (which Ruled and Tinctured Time, so that there was a holy Life in the Creature out of the Time) was vanished; its own peculiar Love in the divine Desire was turned to water, and it became blinde and dead in the Will and Desire of God; and the Soul must help it self with the Suns Light.

9. But being that Time hath Beginning and End, and the Will with the Desire hath given up it self to the Temporal Leader, therefore the Dominion of Time destroyeth its own contrived spirit, and so the Body also dyeth and passeth away; and this is that which God said to *Adam*, That *he should not eat of the Tree, or Plant, of the Knowledg of Good and Evil*, of both Properties, * lest he dyed; as it also came to pass, he dyed in the *Sulphur*; The *Sul* in the Kingdom of God, viz. the Lubet of the divine Liberty, out of which the Light of God shineth, and in which the divine Love, viz. the Love-fire burneth, [did disappear, and withdraw from him.]

* Or, *he should dye.*

10. Now there was no remedy for him, unless Gods Desire entered again into his dead *Sulphur*, that is, into his mort *Sul*, viz. into the dead [or mortified] Essentiality, and again enkindle it with the Love fire; which came to pass in Christ: and there the Heavenly Body, wherein Gods Light shineth, did again arise. But if this must be effected, then the Love-desire must again enter into the Desire of the Enkindled Anger, and quench and overcome the Anger with the Love; the divine water must enter again into the Souls burning fire, and quench the wrathful death in the Astringent Fiat, viz. in the Desire to Nature, that the Love-desire, which desireth God, might be again enkindled in the Soul.

11. For

11. For Mans † Happiness consists in this, that he hath in him a* true Desire after God, for out of the Desire springeth forth the Love; that is, when the Desire receiveth the Meekness of God into it self, then the Desire immerseth it self in the Meekness, and becomes essential; and this is the Heavenly or Divine Essentiality, or Corporality; and therein the Souls-spirit (which lay shut up in the Anger, viz. in Death) doth again arise in the Love of God; for the Love Tinctureth the Death and Darkness, that it is again capable of the divine Sunshine.

† *Salvation.*
* *An upright, full, and unfeigned Desire.*

12. And as this is done in Man, so likewise it is in the Transmutation of Metals: the *Sulphur* is shut up in *Saturn*, viz. in the Death, and yet there is no Death, but a Vegetative Life; and the outward *Mercury* is the Life [a] thereof. Now if the Metalline Body shall come to the Highest Perfection, then it must dye unto the External * Dominator, viz. to the Elements, and come again into such a *Sulphur*, as it was, when as yet it had not the four Elements on it, but lay onely in the Element in [d] unity.

a *Or therein.*
* *Leader.*
d *In one.*

13. But now none can reduce it into such a Body, save he onely which hath generated; He that hath given it the four Elements, He Alone can take them away; and He that at first made it Corporeal, He must aval it into himself, and transchange it in himself into another Body; and this is the *Sulphur*, which hath *Mercurius*, as its chief Faber in it self. He must again take it out of dark *Saturns* bowels in the Fiat, and introduce it into his own, and with his own Fire separate the four Elements from it, and reduce it into one; as God at the last Day will in the Enkindling of his own Fire separate the Essence of the four Elements from the Pure Element, that the eternal Corporality in the Pure Element may Arise * and spring forth: and as in the death of Man the four Elements do sever from the true Man (who is the Element of God) and the Heavenly Body remaineth onely in it self; even so it goeth in the Transmutation of Metals.

* *Begin.*

Process.

14. The Body lieth shut up in a disesteemed Form in *Saturn*, not wholly in *Saturns* Property in a dark colour, marked with *Mercurius* its Father, and *Sol* its Mother, clothed with *Saturn*, and manifest with the Life of *Mars*; but its Mother is not outwardly manifest and known on it, unless its Faber be enraged with its own Iniquity; which yet cannot be, except an Alienate be applyed, whereby its Propriate is enraged; and then (if his Anger be set on a fire, or fury) he becometh so very hungry and thirsty, and yet can finde no refreshment in it self; then it seizeth on its Faber who hath made it, and fighteth against its Creator,

ator, as the earthly wicked man against God, so long, till he devoureth and consumeth himself, as a fiery [pestilent] Poyson consumeth the Body, unless you remedy, stay, and allay its hunger; yet there is none that can still this horrible Hunger, but God himself who hath made him; and if he assists not in due time, then the Hunger in the Wrath consumes the Body, and puts it into the eternal Darkness.

15. This Hunger desireth nothing but the Mercy of God, that he might be freed from the Anguish of Hell; but this he cannot obtain of himself, for he is shut up in the Anger of God; and his dear Mother, which nursed him in the beginning, is also shut up in Death; but if God sheweth his Grace, and gives him again of his Love, then the Anger is dismayed * at the Love; and this is a Flagrat of great Joy: for he again tasteth the sweetness of his dear Mother, and then he knoweth full well, that he hath been so vile and wicked, and repenteth of his Iniquity; and will turn and mortifie the old *Adam*, and cast it away from him.

* Or, *In the Divine Love.*

16. So the Artist taketh him presently away with the old *Adam* from the strange Anger, and layeth him in a soft bed; for the old *Adam* is sick, and will dye; and then his own Faber in the old *Adam* is * in the Love of God, which destroyed the Anger, and will make a young childe, and rejoyceth in the childe: and the old *Adam* grows sick, and weak, wholly dark, and swart, and dyeth; and the four Elements † go out from him with their colours: so the Faber gives him even Leave to go, and continually laboreth on the new Body, which shall arise from Death; and none seeth his labor, for he worketh in the dark.

* Or, *upon the Love of God.*

† *Depart.*

17. But the Artist takes no care about the * work, but giveth the Faber his own food, till he seeth that a Vegetative Life appeareth in the dark Death with a new colour out of the black; and then, when the new Man is ready, the Artist cometh, and brings the Soul, and gives it the Faber; at which the Faber is dismayed, that another Life cometh into him; and he puts the Soul into the new Body, and goeth inwardly in the Anger: Thus the new Man ariseth in great Power and Glory from Death, and bruiseth the Head of the old Serpent in the Anger of God, and passeth through the Anger, and the Anger can do him no harm at all.

* *Labor.*

Whoe'er thou art, that hereunto art born,
Thou hast a chosen work, no way forlorn.

CHAP.

CHAP. VI.

How a Water and Oyl is generated, and of the difference of the Water and Oyl, and of the Vegetable Life and Growth.

1. ALl Life, Growth, and Inſtigation, conſiſt in two things, *viz.* in the Lubet, and then in the Deſire; the Lubet is a free Will, and as a Nothing in compariſon to Nature; but the Deſire is as a Hunger: in the Deſire ariſeth the moving Spirit, *viz.* the Natural, and in the Lubet the Supernatural, which yet is * Natures, but not out of its own property, but out of [or from] the property of the Deſire.

2. The Deſire is the Inſtigation of the Eſſence, *viz.* an Hunger, and the Lubet is the Hungers † Eſſence, which it taketh into it ſelf; for the Deſire is only an hungry Will, and it is the natural Spirit in its Forms; but the Lubet is out of the Liberty: for God is deſire-leſs as concerning his own Eſſence, in ſo much as he is called God; for he needeth nothing, All is his, and he himſelf is All.

3. But he hath a Lubet-will, and he himſelf is the Will, to manifeſt himſelf in the Lubet; yet in the free affection-leſs Lubet no manifeſtation can be effected, for it is voyd of Deſire; it is as if 'twere nothing in reſpect of Nature, and yet it is All; but not according to the Deſire, *viz.* according to Nature, but according to the ſatisfying of Nature, it is the ſatisfying of the hungry Deſire, *viz.* of Nature; it freely and willingly gives it ſelf into the Hunger of Nature; for it is a Spirit without Eſſence and Deſire, wholly free as a Nothing: but the Deſire doth eſſentialize [or materiate it] in it ſelf, and that according to two Properties, *viz.* one according to the Eternal Liberty, which is free from the Source; and the other according to the Deſire, which giveth a vegetative Life, *viz.* a growing, or a giving forth it ſelf.

4. The Free Eſſence is, and giveth an Oyl, and the Deſires property giveth a Life of the Oyl; the Oyl is a Light, and the Deſires property giveth to the Light the Eſſence, *viz.* the Fiery property, ſo that the Light ſhineth, as is to be ſeen in the Fire and Light, and the free Lubet remaineth yet a free Will in it ſelf, but giveth its Meekneſs, *viz.* a free Reſignation into the Deſire, that it

* *Of*, or *belonging to Nature.*

† *Being, Materia*, or *Food.*

cometh to Essence and Lustre: its Will is only good, it hath no other Desire save only to be good, meek and pleasant: there is also no other possibility therein; for * it is as a Nothing, wherein no disturbance or Source can be, but it is the Meekness it self.

* *understand the free will.*

5. But being it cannot be a Nothing, by reason that it is a Cause and Beginning of the Desire, therefore it giveth it self freely, as the Sun-shine freely gives it self into every property; and the Desire conceiveth [or taketh] this free Lubet, *viz.* the Lustre or shine of the Abyss of Eternity into it self, and makes it in it self into Essence according to its property; so much property as is in the Desire, so much also there is of Essence; and we are to consider, that when the free Lubet doth give in it self into the Hunger of the Desire, that the Desire then maketh out of the free Lubets property a Similitude according to the Liberty, which is as if 'twere nothing, and yet is; this is a Water and Oyl.

6. But seeing the Desire, that is, the Hunger, is filled with the free Lubet, it maketh its own property in the Essence of the Liberty also to Essence; its Essence is Water, and the Essence of the free Lubet is an Oyl. Thus a two-fold Property ariseth in one only Spirit, *viz.* a fiery [Property] according to the property of the Desire, and a joyful or Lucid Property according to the Liberty.

* *Affordeth, produceth, or maketh.*

7. The fiery * giveth in its Essence, *viz.* in its Water, a sharpness from the austere Desire, which is saltish, or a Salt; and from the fiery Anguish a Brimstone, whence in the *Impression*, and Creation of the World, are made stones, earth and metals; so also the Elements and Stars, all according to the forms in the Desire; and the oleous property giveth its Meekness, *viz.* a Love-Lubet, wherein the fiery is impressed with the Desire, and maketh Corporality, and the oleous giveth it self out in its Meekness, and maketh the Vegetable Life, *viz.* a springing and growing in the fiery Impression, whereinto the Fire must give its Essence and Inst'gation, *viz.* the vehement * Compunction in the Attraction of the Desire, which is the Severator in the Corporality, *viz.* the Distinguisher, Carver and Causer of the Essence and Multiplicity [or Variety.]

* Or, *Raging Sting.*

8. Philosophers have called this Form *Mercurius* from the anxious inciting Sphere, which is the Cause of all Life and Motion, and a Faber in the oyly and watry Property.

9. Thus we are to search and find out the Great *Mystery*, how there is an Oyl, Brimstone and Salt in every thing, and how it doth arise; for God hath made all things out of Nothing, and that

that same Nothing is Himself, viz. a Love-Lubet dwelling in it self, wherein there is no affection; but now the Love-Lubet would not be manifest, if it remained One in the Stilness without Essence, and there would be no joy or moving therein, but an Eternal Stilness.

10. But * being he introduceth himself into Essence through the Desire, his eternal Stilness becomes an Essence and working Power, and that with two Properties, viz. in an Oyl, in which the working Power is a good Spirit according to the property of the Love-Lubet, which resisteth the Desires Wrath in the Brimstone, Salt, and poysonful *Mercury*, and appeaseth and healeth his poysonful Hunger with the pleasant Meekness; that which *Mercury* destroyeth with the Raging * Sphere of his own Property, that the Lubet of the Love-Oyl doth again heal: and thus there is Good and Evil in each Life, and yet there is no Evil in any thing, unless the Good, viz. the Love-Oyl famish in its own Lubet, which falleth out in the Forms of the Impression of the Hunger of the Desire.

* Or, *when*.

* Or, *Furious wheel*.

11. That is, if the Hunger-spirit doth in its own Forms too much impress it self [long, or imagine] after it self, and too eagerly hunger after its own manifestation, it cannot take the free Lubet, which appeaseth its Hunger, into it self; for Natures property must be sincerely bent and inclined to the free Lubets property, *viz.* to Gods Love-*Ens*, and wholly direct its Hunger after Love; and then the Hunger receiveth the Love into it self, and maketh the same essential in it self, and is no longer a famished dark Hunger, which rageth in it self, and raveth as a poysonful *Mercury*; but the Hunger becomes a Love-desire, which is called Gods Nature, and the hungry, fiery [Desire] is called Gods Anger; and in the outward Nature it is called a Fire, but in the inward Worlds property, where the Desire doth Energize in the property of the free Lubet, this Desire is called the divine Desire, wherein the fiery Love burneth, and whence the Joyfulness proceedeth; for the free Lubet doth therefore give it self into the austere Desire, that it may bring forth a fiery Love, *viz.* a Joyfulness, which could not be in the Still Lubet; for where there is a stilness, there is no joy, or motion.

12. Now the free Lubet, *viz.* Gods Property, doth manifest it self through the fiery Property, and the fiery Property maketh the free Lubets Essence, *viz.* the Oyl which ariseth in the Impression of the Desire to a Light or Lustre; for the Austere Desire giveth the Anxious darting Flash, *viz.* a Sulphrous Spirit, and the Meekness of the Oyl gives its Love into it, and dispelleth the Intracted, *viz.* the Darkness, and manifesteth the Eternal Liberty, *viz.* the Nothing

Nothing, and this is now the Seeing.

13. For when the Fire-ſplendor taſteth the ſweetneſs of the Light, then the Fires-deſire reacheth after the Meekneſs, and the Meekneſs of the free Lubet is as a Nothing wholly incomprehenſible: Now the Hunger of the Deſire comprehends its own Eſſence, and devours it, and makes it to Nothing; this is the Darkneſs, which is the Hungers Eſſence, which the fiery Hunger devoureth through the property of the Light, or free Lubet: as we ſee, that ſo ſoon as the Light ſhineth, it depriveth the Darkneſs of its Power; therefore God is a Lord over all Beings, for he is the eternal Power and Light: A Similitude whereof we ſee in the Sun, that it is Lord of the Darkneſs and of all Eſſences, and ruleth whatſoever groweth, liveth, and moveth in this World.

14. Further, we are to conſider of the manifold Salts, how they take their riſe in the Original, and ſever into many Properties. In the Original of the Impreſſion, *viz.* in the *Verbum* Fiat, a two-fold Salt doth ariſe: The firſt is ſpiritual, and giveth the ſharpneſs in the Eſſence of the free Lubet; it is a Severizing, or a ſharpneſs of the Powers: The other Salt is the ſharpneſs of the Impreſſion, according to the property of the Aſtringent Auſtereneſs, which is the Anguiſh in the Impreſſion, that is, Brimſtone, and the eſſential property is Water.

15. The Water is the ſenceleſs mortal property of the Salt; and the Sulphrous, which is from the Anguiſh, is the property of the quick Salt; for it hath the Sting of Motion *viz.* the *Mercury* in it, which maketh the Life's form, and yet the Brimſtone is not the Salt, but it is the Anguiſh in the Impreſſion, which alſo comes to be Corporeal.

16. The Salt is the ſharpneſs in Brimſtone, as to the Aſtringency; the Salt cauſeth the Anguiſh to be Corporeal; and ſo Salt dwelleth in the Brimſtone, and is the Brimſtones ſharpneſs, and preſerveth the Brimſtone in the Corporeal Eſſence, and alſo the ſpirit of the Brimſtone, that it falleth not to duſt: the Salt impreſſeth the Powers of the Anguiſh, and the impreſſed Life is the Mercurial Life; the ſame is the Life of the Anguiſh, viz. of the Brimſtone, and ſeverizeth the *Materia* according to the Forms to Nature, and the *Materia* of the free Lubet into two Eſſences, viz. into a watry and oyly, and then into a Corporeal.

17. The Corporeal is two-fold; both according to the Darkneſs, and the Light: according to the property of the auſtere Deſire it maketh in the watry [property] a Sand, or ſtony nature, whence the Stones have their Original; underſtand out of the Sulphrous, viz. out of the Brimſtones Water.

18. The

18. The other Property, * as to the mortification in the Salnitral Flagrat, is the common running Water; the other Corporeal [Water] is the Metalline Body, from the free Lubets property in the Impressed Form; and † from the watery Property (where the Brimstone is in the Water) it produceth Trees, Herbs, and all whatsoever groweth in the earthly property, viz. in the mortified or dead Substantiality, which yet hath a * senceless Life, viz. a Vegetative.

* According or
* Dumb.

19. The Oyly Property is also two-fold according to the Impression; viz. one part forceth again into the Liberty to be free from the Wrath of the Impression, which is the Good Spirit, viz. the Light in the Oyl: the other part yeeldeth it self into the Anguish of the Brimstone, and remains in the Corporality, and doth unite and apply it self in each thing according to the Salt-property of the thing; as in a fiery Salt, it is fiery; in a bitter Salt, it is bitter; in an astringent [or Source Salt] astringent, &c.

20. The first property according to the Light is sweet in all things, and the other property of the Oyl is according to the form, *viz.* the taste of the thing, let it be either sweet, sowr, astringent, sharp, or bitter, or how it will; as is to be found out and known in Herbs: in some it is a bitter poyson, and in some again a healing of the poyson; but if the poysonful property be broken by *Mercury* in the Oyl of Meekness, then the Love of the Light doth incline it self also into the Oyl, for the Original of both is from one Will, but it is altered in the Impression: As the Devil, when he was an Angel, changed himself into a poysonous deviliſh property, and *Adam* out of an heavenly into an earthly [property.]

21. Whatsoever groweth, liveth, and moveth in this World, consisteth in *Sulphur*, and *Mercury* is the Life in *Sulphur*, and the Salt is the Corporeal Being of *Mercury* his Hunger, albeit the Body is manifold; according as the property of the Brimstone and Salt is, according to the same property is also the ingrafted Oyl, which springeth up all along in the Power; for the Oyl maketh the Power [or vertual Influence] in each thing. In the Oyl of the Impression, *viz.* in the Impressed Oyl, is the other Oyl, *viz.* the Spiritual, which gives us Light, but it hath another Principle; it receiveth no other Source into it but the Lubet of Love, it is divine Essentiality: therefore Gods own Essence is nigh unto all things, but not essentially in all things; it hath another Principle, and yet inclineth it self to all things; so far as the thing hath any thing of the divine property in it, it receiveth vertue from the divine property, be it either a Vegetable or Ani-

mal; for there are Herbs and Trees, and also Creatures to be found, in which something of the divine Power is couched, wherewith in the Magical Cure the false Magick, *viz.* the corrupt evil Oyl can be resisted, and changed into a good Oyl.

22. All sharpness of taste is Salt, let it be whatsoever it will in this World, nothing excepted; and all Smell proceedeth from the Brimstone, and *Mercury* is the Distinguisher in all motion [or affection] both in the smell, power, and taste; but I understand by my *Mercury*, the Sphere of the Birth of all Essences, as is before mentioned; not a dead *Mercury*, but a living one, *viz.* the Strongest, according to the property of the dry Poyson, &c.

23. Now it doth behove the Artist and Physician to know these things, else he cannot Cure any sickness or disease, unless he hits on it by chance, if he knoweth not wherewith the Oyl is poysoned in the body and what kind of Hunger *Mercury* hath in the sickness, and after what he hungreth; for if he may * obtain the Salt according to the property of his Hunger (after which he is desirous) with such an Oyl as he fain would have, then is the sickness over very presently; for he turneth his Oyl again into the property of the Love of the Light, whereupon the Life begins again to shine bright.

* *Can but get.*

24. For every disease in the body is nothing else but a corruption or poysoning of the Oyl, where-from the Lifes-light burneth or shineth; for when the Light of the Life shineth or burneth clear in the Oyl, it doth expel and drive away all poysonful influences and operations, as the day expelleth the night.

25. For if the Oyl, out of which the Life burneth, be infected [or inflamed] with a poysonful *Mercury* or Salt, let it be done either from the Constellation or Salt of Meat, *viz.* from a contrary Source, whereby a loathing [or nauseous detestation] ariseth in the oyl, which the Oyl would always spue out, whereunto Mercury doth help: then Mercury doth eagerly travel and perplex it self in the Sulphrous fire more and more, and continually labours to drive forth the Abominate, but doth only inflame it self in it self in this austere Endevor, and more & more enkindle its inward Form; whereupon the Oyl groweth more dark and poysonful, until at last the Oyl becomes wholly wateriſh and earthly, and then the Light, and also the Fire, extinguisheth, and *Mercury* with the Sulphrous Spirit departs from it, as when a Candle is put out. Thus *Mercury* passeth out with the Sulphrous Spirit in Deaths baneful * Steam, until he also be famished; for a time he may help himself in the Syderial Body, which passeth along with it; but when *Mercury* in the Spirit of the Great World hath consumed and starved its property, then is the Temporal Life wholly gone; for

* *Sting.*

for so soon as the Light of the Vital Oyl extinguisheth, the Elemental Body falleth down into putrefaction, *viz.* into the Fiat, whence it came to be; and then this Time endeth in the Creature, which is the Death, Dying, or Departure; and from thence there is no Deliverance or Return, unless the heavenly divine *Mercury* doth once more move it self in him, which yet cannot be, except there hath bin a good property of the Oyl in him, *viz.* from the divine Essentiality; in this property, which is capable of the divine Essentiality, the Light doth only enkindle it self again.

26. For the divine Essentiality, or this heavenly *Mercury*, changeth the dead Oyl again into his, and becomes its Life; for the outward *Mercury*, which hath ruled the Life, returns not again, it hath only been for a time a Mirror of the Eternal, but he is changed into another Source; for being suffocated, he passeth again into the Mystery, whence he at first proceeded in the Creation of the World, and the body also goeth into the same Mystery.

27. Thus it remaineth and belongeth yet to another motion of the Deity, *viz.* to a Separating, where the Evil, wherein the Death was, shall be separated from the Good, and the *Verbum* Fiat shall restore and bring forth that which hath fallen into it in Death.

28. The Physician is to know, that in the strongest *Mercury*, which is most poysonful, the highest Tincture lieth, but not in *Mercury* his own property, which must be * broken; for his own property, even from the Centre, is the anxious poysonful Life: but he hath another property in him, *viz.* an Oyl from the Light, whereby he is so strong and potent, which is his food and preservation; if this may be severed from him, it becomes a Tincturing, and mighty Enkindling of all obscured Lives, *viz.* of all Diseases and Sicknesses; for in this Oyl lieth the joyful Life, and it is an Hunger after Life, *viz.* that it might enkindle the weak, and lift it up on high.

* Or, *Taken from him.*

29. In a Toad, Viper, or Adder, or the like poysonful Beasts, Worms, or Insects, the highest Tincture is to be found, if they be reduced into an oyly Substance, and the Wrath of *Mercury* be severed from * them; for all Life, both external and internal, consists in Poyson and Light, as we understand, that the Wrath and Anger-fire of God is a Cause of the divine Joyfulness: The like also we are to know is externally; for all Life devoyd of the poysonful *Mercury* is amort, and an * abominate, and accounted as Dead.

* Or, *It.*

* Or, *Lothsomness.*

30. Now *Mercury* is an Enkindler of the Fire, and every moving Life consists in the Fire; and albeit some Creatures dwell in the Water, yet Fire is their Life, *viz.* the poyson-gall, wherein

Mercury manageth the Life; but the Water in the Gall is a Poyson, wherein an Oyl is hid, in which the Life in *Mercury* doth burn and shine: of which thou hast a Similitude. If in a Creature there be a strong poysonful *Mercury*, of a dry quality, that Creature is strong, bold, couragious, and potent, which hath also a clear Oyl in it; for the fiery property of the *Mercury* consumeth the waterish, but if its fat be enkindled, it yeeldeth a clear Light, much more would it be, if the watery property were severed from the oleous.

CHAP. VII.

How Adam in Paradise, and Lucifer, was a fair Angel, and how they were corrupted and spoiled through Imagination and Pride.

Process.

1. WE will give an occasion of Consideration unto the earnest Searcher and Seeker, and if he apprehends our meaning, he shall indeed be able to find the Noble Philosophers Stone, but so that he be chosen thereto by God, and his Life also standeth in the Heavenly *Mercury*, otherwise we are a Mystery unto him, and we will represent it unto him in Similitudes, in the most manifest, and yet Mystical manner.

2. When *Adam* was created in Paradise, the Heavenly *Mercury* did then lead him; his Life burned in a Pure Oyl, therefore his Eyes were Heavenly; and his Understanding did excel Nature, for his Light shone in the Oyl of the Divine Essentiality, the external waterish Property was not manifest in his Oyl; he was *Iliastrish*, that is, Angelical, and became in the Fall *Cogastrish*, that is, the waterishness in the mortal Property was manifest in his Oyl, and penetrated, so that the *Mercury* in him became an Anxious Poyson, which before in his Oyl was an exaltation of Joyfulness.

3. For the Salnitral Flagrat in the Impression in the Coldness, *viz.* according to the Saturnine Property, was thereby elevated, and got the Dominion, as a cold Poyson, which ariseth in the Impression of Death, whence the Darkness was generated in the Oyl, and *Adam* dyed to the Divine Light; to which the Devil per-

* perſwaded him † by the Serpent, that is, by the Eſſence and Property of the Serpent; for the Kingdom of Wrath, and alſo the outward Kingdom, was manifeſt in the Serpent; for it was more ſubtle then any Beaſt of the field, and this ſubtlety *Eve* deſired; for the Serpent perſwaded her, that her eyes ſhould be opened, and ſhe ſhould be as God, and know good and evil.

* Or *Lead.*
† Or, *Through.*

4. Which alſo was the Will of the Devil, that he would know Evil: and in the Enkindling to the Knowledg in *Mercury* he became corrupt and dark; for he entered with the Imagination, according to his Condition, Knowledg and Deſire, into the fiery Byſs; and *Adam*, according to his Knowledg and Deſire, went into the cold Byſs into the Impreſſion, into the procreated waterish Property in the Salniter, where both Kingdoms ſtand ſevered: He deſired to prove and taſte the watery *Mercury*, in which is the Mortal Poyſon; and Lucifer [deſired] the fiery *Mercury*, which giveth Strength and Might; whence his Pride aroſe, *viz.* out of the fiery *Mercury*: But both, *viz.* Lucifer, and alſo *Adam*, loſt the Oyl of the Meekneſs of the Divine Eſſentiality.

5. Now we are to conſider of the Serpent, which deceived *Adam* with its craft; How it was, and what its ſubtlety was, after which *Adam* & *Eve* did Imagine; wherefore they did eat of the forbiden Tree which was Evil and Good, and how they did eat Death thereby; and what their Salvation and Reſtoration is naturally, and properly; what Evil and Good is; what the Property of the eternal Life, and then the Property of eternal Death, is: what the Cure is, whereby the Sickneſs introduced by *Adam*, and its death, may be healed, and reſtored both to the Temporal, and Eternal Life.

6. Let the Reader attend unto the ſence and meaning; for we have not the Ability to give this into his hands, that onely belongeth unto God; but the Gates ſhall ſtand open for him, if he will enter in; if not, * flattery avails him not.

* Or, *The Riddle.*

7. The Devil was a fair Angel, and the Serpent the ſubtle Beaſt, and Man the likeneſs of the Deity; now all three were † corrupted by Imagination and Pride, and got the Curſe of God for their falſe Luſt, [or cunning.]

† *Spoyled, undone.*

8. All whatſoever is Eternal, proceedeth originally from one Ground, as Angels and Souls; but the Serpent is not out of the Eternal Ground, but out of the Beginning, as we have before given you to underſtand, how * with the Enkindling of the fire in the Salnitral Flagrat, two Kingdoms SeVer, *viz.* Eternity and Time; and how the Eternity dwelleth in the Time, but yet onely in it ſelf; but yet ſo nigh unto the Time, as Fire and Light which are in one another, and yet make two Kingdoms;

* Or, *In.*

or as Darkneſs and Light dwell in each other, and the one is not the other. The like we are to conſider of the inchoative poyſonful *Mercury* in the Devil, and in Man, and in the Serpent alſo; how an Oyl corrupteth, and yet the Eſſence or Being of God is not hereby at all corrupted; but entereth into it ſelf, *viz.* into the Nothing; and the Creatural *Mercury*, which Ariſeth, or is begotten with the Beginning of the Creature in the Creature, goeth out[a] of it ſelf, that is, out of the Eternal into Time, *viz.* into the Beginning of the Creature: It deſireth its own ſelf, that is, the Beginning; and will be its own, or a Selfiſt, and forſaketh the Eternity, into which it ſhould be wholly confined and reſigned with its Deſire, and bring its Hunger thereinto; and then its Poyſon-Source would not be manifeſt.

a Or, *Outwards.*

9. For whatſoever doth hunger after the eternal Nothing, *viz.* after the quiet meek Liberty of God, that is not manifeſt to it ſelf, but it is manifeſt in the Still Liberty, *viz.* in God, for as the Hunger is, ſuch is alſo the Eſſence in the Hunger; each Hunger, or Deſire, maketh it ſelf an Eſſence according to the Property of the Hunger, or Deſire.

10. Thus the Devil maketh [or cauſeth] in himſelf his Darkneſs; for he went with his Deſire into himſelf, into the Property of the Center to the Deſire, and forſook the Eternity, *viz.* the Nothing, that is, the Lubet of Love; ſo that he enkindled himſelf in his Poyſonful *Mercury*, that is, in the Forms unto Life in himſelf, and became an anxious Fire-ſource in the Darkneſs; as wood that is burnt to a coal, which onely gloweth, and hath no more any true light in it, alſo no oyl or water; ſo it went with him. Now in his own Property, *viz.* in his Life-Forms, there ſpringeth forth nothing but a ſtinging envious Property, where one Form doth hate and annoy the other, and yet do ſo beget each other.

11. And ſo was the Serpent likewiſe, yet not by its own Aſpiring Haughtineſs; but when God ſaid, Let all ſorts of Beaſts come forth, each according to his property [or kinde,] then came forth Beaſts out of every Property of Nature, as it was manifeſt in the SeVeration, when God moved himſelf to the Creation; for the Devil would domineer over the Love and Meekneſs of God, and[d] put his Deſire alſo into the Anger, that is, into the Auſtere Might, where the Poyſon-life Ariſeth, *viz.* into the Fiat of the wrathful Property, out of which Form are proceeded Vipers, Serpents, Toads, and other venomous worms; not that the Devil hath made them, That he cannot: onely as the Deſire was in the Impreſſion of the Fiat, ſuch alſo was the Creature in the Evil and Good.

d Or, *Set his Deſire upon the Anger.*

12. For

12. For in the Impression of the Fiat, in the Original of the outward *Mercury*, viz. of the Life, which is manifest to it self internally, was the SeVeration, where God and the World Sever, viz. God[h] inwardly, the World * outwardly, as a Similitude of the Abyss, or a Looking-glass of Eternity; even there the inward Wrath, whence God is called an angry zealous God, and a consuming fire, manifested it self externally in figures, as in a Similitude of the inward Birth in the Center; like as the Eternal Lubet, which He is himself, stirreth up [awakeneth] and causeth the Desire to the Nature of the eternal Manifestation, and gives in it self into the Desire, and turneth the Wrath of the Desire into Joyfulness.

h Text. *In to himself.* * *Out of it self.*

13. Thus it is also with the Serpents † craft; in the highest *Mercury* is the highest sharpest proof of all things: the more poysonful a thing is, the more sharply it proveth a thing; for the [a] sharpest Taste and Smell consists in the great Poyson, *viz.* in a Dying Source.

† Or *wit*, or *subtlety*. a *Quickest, keenest.*

14. And as the Eternal Light is[u] generated out of the Fathers sharpness, that it attains the Shine, and goeth forth with its own Source through the sharpness out of the Anguish-Source again into the Liberty, *viz.* into the Nothing, where the Light, by reason of the Fires-Source and Property, becomes also a Desire, which is the Desire of the Divine Love and Joyfulness; in which Desire, *Mercurius*, the Eternal Word, or the Understanding of Eternity, or Deity, is rightly Considered and Named: and this Efflux from the Fire (understand from the Eternal Magical Spiritual Fire) is a Procreation, *viz.* of the Word of the Power, Colours, and Vertue: and this Desire of the Same *Mercury*, or Word, doth also * immodelize the Power into its own Desire, and maketh it essential; which is the Meekness and the Love, which quencheth the Wrath of the Eternal Father, *viz.* of the Eternal Natures-Desire with Love, and changeth it into Joyfulness, where the Name of God hath its Original from Eternity. This immassed Essentiality [d] causeth two Properties, *viz.* one Oleous, which is Heavenly Essence, a cause of the shining of the Light; and also a Powerful [Property] from the Motion of the Eternal Impression, or Desire of the Father after the Birth of the Son; whence the Divine Ayr (as the Power through the Shine of the Light) proceedeth forth out of this Love-fire, which is the Spirit of God.

u Or, *Begetteth it self.* * Or *form*, or *immass.* d *Affords, yeelds, produceth.*

15. In like manner know this, That the Eternal Love (understand the Essence, *viz.* the Heavenly Essentiality) hath given it self forth into the Creation with the *Verbum* Fiat, to * set the Fathers Anger, *viz.* the form of the Eternal Nature, into the highest Joy-

* *Bring, turn*, or *sublimate.*

Joyfulneſs, and to ſet forth the likeneſs of the Eternal Generation, and where the Nature of the Wrath was moſt elevated through the Fiat, there alſo the Deſire did moſt incline it ſelf towards the Liberty, to be free from the Wrath, and to bring it into the † Kingdom of Joy, whence the great and deep Knowledg is Arilen, and alſo the moſt precious and higheſt Tincture; underſtand the Deſire of the wrathful Hunger * received that into it ſelf after which it hungered, *viz.* the Liberty; for all things were created good in the beginning, alſo the Devil was good while he was an Angel, ſo alſo the Serpent [was good in its Creation before the Curſe.]

† Or, *Joyfulneſs.*

* Or, *Receiveth that which it hungreth after.*

16. But being the Devil went into the higheſt Fires-Deſire, God departed from him, as a light that is put out, or extinguiſheth in a Candle, and afterwards he lived according to his own Deſire.

17. But ſeeing he knew that there was ſuch a Tincture in the Serpent, and the Serpent being created out of the beginning of Time; therefore he * inſinuated with his Deſire into the Serpent, and took poſſeſſion of the Serpents Tincture, and wrought forth his Deſire through the Serpent againſt Man, to introduce him to long after the Serpents Property: For the Serpents Tincture was from both Originals, *viz.* out of the deadly *Mercury* from the Dying in the fire, *viz.* from the coldneſs in the Impreſſion; and then alſo from the Wrathful [fiery Property in the Impreſſion.] The cold Impreſſion is earthly, which Ariſeth from the Wrath, viz. from the Dying in the Wrath, in the Impreſſion; and the fiery [Impreſſion] ariſeth from the quick Poyſon of *Mercury*, in which Property the Spirits life conſiſts.

* *Crept.*

18. Thus *Adam* and *Eve* were infected with the Devils Deſire through the Serpent, viz. through the earthly, deadly Property of the Serpent; and alſo [through] the wrathful poyſonful living Property of Gods Wrath according to the Devils own Property; and was inflamed in his Divine Oyl, that is, in the Heavenly Eſſentiality.

19. Even then the Divine Light, which ſhone out of the Divine Body of the Heavenly Eſſentiality, was extinct unto him; for the Curſe ſeized upon the Soul. Now Gods † curſing is a withdrawing; viz. the Divine Power, which was in the Body, departed into its own Principle; and his holy Oyl (wherein the Power of God dwelt, and had made a Kingdom of Joy, viz. the Paradiſe) became a Poyſon.

† Or, *Gods banning is a baniſhing.*

20. For the Earthly Part according to the mortifying of the water, viz. the Cogaſtriſh Property, was manifeſt; and forthwith *Mercury*, (viz.) the coldneſs in the Deaths Property, got the

he Dominion, whereas before he was as it were * swallowed up in he divine Power: Thus *Adam* dyed unto God, and lived to Death; here it was necessary, that God should regenerate him; and therefore the Serpent was cursed, because it had served, and willingly obeyed the Devil.

* Or, *avalled.*

21. Thus we understand what lieth hid in the greatest Anguish, *viz.* in the strongest *Mercury*, viz. an Oyl, which Cureth and Tinctureth all Diseases; but the cold Poyson, *viz.* the Deaths-Source must be done away, and put into a fiery [property] which is desirous of the Light; for God created all things good in the beginning, but through his Cursing or withdrawing the Evil came in; for when Gods Love-desire dwelt in the outward Worlds-Source, and Penetrated it, as the Sun the Water, or the fire an Iron, then the outward World was a Paradise, and the divine Essence sprang forth and budded through the Earthly, the Eternal Life through the Mortal; but when God cursed it for mans sake, the mortal [*Life] was manifest in man, and also in the fruit of which man should eat, which property before was only manifest in the *Tree of the Knowledg of Good and Evil*, on which *Adam* and his wife were Tempted, whether their Desire would enter into the Eternity, *viz.* into Gods Essence, or into the Essence of Time, into the living or mortal Oyl, in which Source the Souls spirit would live, that is, burn.

* *Part*, or *Property.*

22. Thus by Gods Curse or withdrawing the Heavenly Body was shut up, and the Anger-Source set open, and so [the Heavenly Body] lieth still shut up: but seeing Man by the Eternal *Mercury*, that is, by the Word of Divine Power, was in one part formed out of Eternity into Body and Soul, none could * disclose the Poyson-death, and destroy the mortal *Mercury*, and change it again into the Lights-Source, *viz.* into the Source of the divine Joyfulness, save only the very divine *Mercury*, viz. the Power and the Word of Life it self; for the Serpents poysonful earthly property was manifest and stirred up in man; therefore when Gods Word did pity the Corruption of man, and did again * embrace him, he said, *The Seed of the Woman shall bruise the Serpents head*, and thou (understand the Serpents poyson or fire) shalt sting him in the Heel.

* *Open*, or *exclude.*

* Or, *Took his part.*

23. Herein now lieth the Philosophers Stone, [to know] how the Seed of the Woman bruiseth the Serpents Head, which is done in the Spirit and Essence, Temporally and Eternally; the sting of the Serpent is Gods Anger-fire, and the Womans Seed is Gods Love-fire, which must be again awakened, and * illustrate the Anger, and deprive the Wrath of its might, and put it into the divine Joyfulness, and then the dead Soul, which lay avalled in

* *Through-shine, irradiate.*

Gods Curse, doth arise: when the poysonful *Mercury*, which resembleth Gods Anger, is Tinctured with Love, then the Deaths Anguish in *Mercury* is changed into the highest Joyfulness and Desire of Love, which doth again make a Love-essence in it self, *viz.* an heavenly Body out of the earthly: when *Mercury* is changed into an heavenly Source, it desireth no longer [or more] the earthly mortal Life; [it desireth] not the four Elements, but only the One, wherein the four are contained, as it were avalled; as the Light holdeth the Darkness avalled in it self, and yet the Darkness is in it, but not manifest in the Light; as God dwelleth in Time, and the Time comprehends him not, unless it be translated and wrapt up into Eternity, that the divine Light doth again shine in its Source, and then the Time is manifest with its * Wonders in the Eternity.

* Or, *works and effects.*

24. On this wise also is the Process of the Wise men with the Precious Stone: There is no nearer Consideration of the same, then to consider [and know] how the Eternal Word, *viz.* the heavenly divine *Mercury* in the divine Power is become man, and slain Death, and the Anger in man, *viz.* changed the *Mercury* into the divine Joyfulness, whereby the humane *Mercury*, which before lay shut up in Gods Anger, *viz.* in the Source of Death, doth with its new enkindled Desire, which now is called Faith in the Holy Ghost, attract divine Essentiality, *viz.* Christs Body unto it self, and setteth it self in divine Power and Light above the Anger of God, and the Poyson of the Serpent, and bruise the head of the Anger, *viz.* the poyson of Death with the Life of divine Joyfulness, that is, the Anger was Master, but in the Light it became a Servant, which now must be a cause of the Joyfulness, as it is most plain, clear, and manifestly made known and shewn unto us in the Mercurial Life.

25. Now observe the Process, and meditate thereon, ye dear Children of Wisdom, and then ye shall have Enough * Temporally and Eternally; do not as *Babel* doth, which tickleth and comforteth it self with the Philosophers Stone, and boasteth of it, but keepeth only a gross Masons-Stone shut up in Poyson and Death, in stead of the † precious Philosophers Stone; what is it for *Babel* to have the Stone, when as it lieth wholly shut up in *Babel*? It is as if a Lord bestowed a Country upon me, which indeed was mine, but I could not take possession of it, and remained still a poor man for all that, and yet I boasted of the Dominion, and so had the Name, and not the Power: Even thus it goeth with *Babel* about the precious Stone of the New-birth in *Christ Jesus*.

* *Here and for ever.*

† Or, *noble Stone of the wise-men.*

26. In the Sweet Name, *Jesus Christ*, the whole Process is contained

tained, what, and how the New-birth is out of Death into Life, which is very clearly understood in the language of Nature; for the Name *Jesus* is the property of the free Lubet of Eternity, which yeelds it self into the * Centre of the Pregnatress, *viz.* into the Fathers property, and figurizeth it self in the Centre in the Fathers property, *viz.* in the Fathers Fire, to a word of Eternal Power.

* Or, *Pregnant Centre*

27. Understand, the Father, *viz.* the Fathers fiery Forms, do figurate [shape] this divine Voyce essentially in it self in the Lubet of the Liberty; that is, the Fathers fiery property maketh it self in the divine Essence of the eternal Love to a *Mercury* of Joyfulness; for the Fathers property is the Fire-source, and the Sons, *viz.* the eternal Lubets property, is the Love-source; and yet also there would be no Desire of Love, if the Fathers Fire did not enkindle it, and make it moveable, *viz.* desirous; from the Fire ariseth the Desire.

28. The Father of all Essences begetteth this holy Desire through his Fire-source, which is now his heart of Love, which giveth in his Fire the shining Lustre and Splendor, even there the Wrath in the Fires-property dyeth from Eternity to Eternity, and is changed into a Love-desire.

29. Thus observe it; the free Lubets property is here in the Fires property called *christ*, which signifieth in the language of Nature a * Potent Champion, depriving the Wrath of its Power, a Shine of the Light in the Darkness, a Transmutation, where the Love-Lubet ruleth over the Fire-Lubet, *viz.* over the Wrath, the Light over the Darkness: Here the Seed of the Woman (understand of the free Lubet, in which there is no Source) bruiseth the Head of the Wrath of the Eternal Nature, *viz.* of the Eternal Desire; for the Fires property is rightly called the Head, for it is the Cause of the Eternal Life; and the Liberty, *viz.* the free Lubet, or the Nothing, is rightly called *the woman*; for in the Nothing, *viz.* in the Liberty * of all Source, consists the Birth of the Holy Trinity of the Deity.

* *One that breaks through irresistably.*

* Or, *Devoyd of all Source.*

30. Now the Fire giveth Life, and the free Lubet giveth Essence into the Life, and in the Essence is the Birth, where the Father, *viz.* the Eternal Ground, begetteth his Essence, viz. his Heart out of the Abyss in Himself, that is, out of the Abyss in Himself into a Byss; the Son * is the Fathers Byss: Thus the Father remaineth in Himself, as touching his own property only, the Byss of the Eternal Nature; and the Son remaineth in the Father, the Byss of the Power and Kingdom of Joy; a resemblance whereof you see in the Fire and Light: And thus the Son Tinctureth the Father with the Liberty, viz. with the Nothing,

* Or, *Becomes.*

and the Father Tinctureth (the Son) the Nothing, that there is an Eternal Life therein, and no more a Nothing, but a Sound or Voyce of the Manifestation of the Eternity.

31. Thus, dear Philosophers, observe here the Ground how you should Tincture; seek not the Son without the Father to Tincture therewith: it must be one * Body; the Serpent-bruiser lieth therein aforehand; for the Seed of the Woman hath not bruised the Serpents Head without the Humanity, but in the Humanity: The Source of the divine Lubet (understand of the Love) manifested it self through a † Resurrection in the humane Essence, and became manifest in the humane Life, and Tinctured the Wrath of Death with the Blood of the divine Tincture, and there the Wrath of Death was changed into a Source of divine Love and Joyfulness: Thus the Love bruised the Head of the Anger, and the oleous Poyson in *Mercury*, and deprived the Wrath of its Dominion, and * sublim'd the Wrath into the highest Joyfulness; even there the Anger, and the astringent cold Death were made open *shew of in a fiery Love; then it was said, *Death, where is thy Sting? Hell, where is thy Victory? God be thanked who hath given us Victory!*

* *Corpus.*

† Or, *Awakening, or stirring it self up.*

* *Set.*

*Or, *Victoriously triumphed over.*

32. Now it behoveth the wise Seeker to consider the whole Process with the Humanity of Christ from his Opening in the Womb of his Mother *Mary*, even to his Resurrection and Ascention, and so he may well find the *Feast of Pentecost* with the joyful Spirit, wherewith he may Tincture, Cure and Heal whatsoever is broken and destroyed: We declare it in the ground of Truth, as we have highly known it; for a Rose in the time of the Lilly, which shall blossom in * *May* when the Winter is past, for blindness unto the wicked, and for a light unto the Seeing.

* Or, *The bloomy Spring of the Paradisical New birth in Man.*

33. God be for ever praised, who hath granted us eyes to see through the poysonful Heart of the *Basilisk*, and see the day of Restitution of all whatsoever *Adam* lost.

34. Now we will come unto the Process of *Christ*, and go with him out of Eternity into Time, and out of Time into Eternity, and bring again the Wonders of Time into Eternity, and openly set forth the Pearl, for Honour unto Christ, and scorn unto the Devil; He that sleepeth is blind, but he that waketh, seeth what the * *May* bringeth.

*Or, *pleasant spring.*

35. Christ said, *Seek, and you shall find; knock, and it shall be opened unto you:* Ye know that Christ signifieth in a Parable concerning the wounded Samaritane, how he fell among murtherers, which beat him and wounded him, and pulled of his clothing, and went away, and left him lie half dead, until the Samaritane came and took pity on him, dressed him, and poured Oyl into his wounds,

wounds, and brought him into the Inn: This is a manifeſt and lively Repreſentation of the Corruption of Man in Paradiſe, and alſo of the Corruption of the Earth in the Curſe of God, when Paradiſe departed from it.

36. Now wilt thou be a *Magus?* then thou muſt become the Samaritane, elſe thou canſt not heal the wounded and decayed; for the body, which thou muſt heal, is half dead, and ſorely wounded, alſo its right garment is torn off, ſo that it is very hard for thee to know the man whom thou wilt heal, except thou haſt the eyes and will of the Samaritane, and ſeekeſt nothing elſe thereby but to reſtore the loſs of the wounded.

37. Now conſider! the Eternal Word manifeſted it ſelf in *Adam* with divine living Eſſentiality, with the Heavenly *Mercury*, but when the Souls-fire in *Adam*, by the infection of the Devil, poyſoned the Wills ſpirit in *Adam*, and introduced it through the property of the Serpent into earthly deadly luſt, then the Heavenly *Mercury* of the Heavenly Eſſence withdrew, that is, the Souls-will departed from it with its Deſire, and introduced his Hunger into the earthly mortal Eſſence, *viz.* into the property of the cold *Mercury*, which had made Stones and Earth; *Adams* ſpirit would prove this [*Mercury*,] and have the knowledg in evil and good, and ſo this *Mercury* of the four Elements forthwith drew him into its Poyſon, and effectually wrought in him, and robbed him of the Divine Property, ſtung, and wounded him with Heat and Cold, and made him half dead, and ſtripped him of his Angelical Rayment, *viz.* the garment in the pure Element, where the Heavenly Source penetrateth the four Elements, and tinctured them in *Adams* body; then he needed no other garment, for Heat and Cold were as it were ſwallowed up in him; as the Day holdeth the Night ſwallowed up in it ſelf, and yet the Night dwelleth in the Day, but it is not manifeſt; Thus it went with Man when the property and Source of the Night ſeized on him, then it domineered in him; and thus it went alſo with the Earth when God curſed it.

38. Now wilt thou be a *Magus?* then thou muſt underſtand how to change the Night again into the Day; for the Source of the Night, *viz.* of the Darkneſs, is the Anguiſh-Source of Death; and the Source of the Day, *viz.* of the Light, is the Life, and the Luſtre in the Life; now Chriſt hath again enkindled this Shine in the Humanity, and quickened man again in Himſelf: Now if thou wilt Tincture, then thou muſt change that which is ſhut up, and cloſed in the Death of the Night again into the Day, for the Day is the Tincture, and yet the Day and Night lie in each other as one Eſſence.

39. Now saith Reason, How may I begin † to do it? Look upon the Process, how God began with the Humanity, when He would Tincture the same.

† Or, *what shall I first do to bring it to pass?*

40. Christ came into this World in the shut-up humane form, and brought into the enclosed Fortress of Death the Tincture of Life, *viz.* the Deity; He came into the World as a Pilgrim in our poor form, He became ours, that he might Tincture us in Himself: But what did he? Did he live in Joy? Did he behave and carry himself as a Lord? No; He entered into Death and dyed, and put away the Nights-Source in him through Us: But how did he do it? He assumed the Essence of our Soul and Body unto the divine Essence, and quickened our Essence with the divine, that our Essence entered again with its Will and Desire into the divine Essence, and then the Heavenly Fiat was moved again in the Humanity; for the Humanity inclined it self again into the Liberty, *viz.* into the free Lubet of the Deity.

41. This being done, the man Christ was tempted forty days, so long as the first *Adam* was alone in Paradise, and was tempted; then the outward earthly food was taken from him, and the Humanity must eat with its Desire of Gods Essence; there was represented unto him all whatsoever the first *Adam* had Amused himself in, and whereinto he Imagined, and wherein he was captivated, as in the Death of the Night. This the Devil, being a a Prince of this World, now represented unto him in the property of Death, as he had represented it unto *Adam* through the Serpent, whereon *Adam* and his wife did amuse themselves, and entered thereinto with the Imagination.

42. Now behold! What did Christ do when he was to undergo the Combate of this Tryal, when the humane Essence was to enter again with its Desire into the Deity, and eat of Gods Bread, that is, of the divine Essentiality? He went to *Jordan*, and was baptized of *John*; Wherewith? With the Water in *Jordon*, and with the Water in the Word of Life, *viz.* with divine Essence, which must Tincture our mortal Essence in the outward Humanity of Christ, whence the divine Hunger arose in the humane Essence, that he desired to eat of Gods Bread; therefore the Spirit of God took him and carried him into the Wilderness, and there the Fathers Property in the Wrath did oppose him through the Prince in the Wrath, and there Gods Bread, and also the Bread of Gods Anger according to the Deaths Desire, was tendered unto him; now it was tryed, whether the Soul, which was generated and created out of the Fathers Property, would after this Tincturation of Baptism enter again into the Love-desire, *viz.* into the Nothing out of all Source.

43. What

43. What is hereby intimated unto the *Magus?* A Mystery is hinted unto him; if he will do Wonders with Christ, and Tincture the Corsupt Body to the New birth, he must first be baptized, and then he getteth a Hunger after Gods Bread, and this Hunger hath in it the *Verbum Fiat, viz.* the † *Archeus* to the new Generation, that is, the *Mercury*: but I do not speak here of a Priests Baptism; the Artist must understand it Magically; God and man must first come together ere thou baptizest, as it came to pass in Christ; the Deity first entered into the Humanity, but the Humanity could not presently comprehend it, until it was quickened through Baptism, and the Hunger, *viz.* the dead *Mercury* in the Humane Essence, was again stirred up in the Heavenly Part.

† *Workmaster*, or *Father.*

44. And Here began again the Humane Eating; *viz.* the *Mercury* received again Divine Property and Will; and then the inward *Mercury* (understand Mans Property) did eat in the Taste of the Divine Word of Gods Essence: and the four Elemental Properties did eat of the Nights Property, so long, till the Humane *Mercury* sublimed its Life, and changed the four Elements into One: and the Life Tinctured Death, which was done on the Cross; then the four Elements departed from him: that is, He dyed unto Time, *viz.* to the Night, that is, to the four Elements, and arose in the Pure Element, and lived to Eternity.

45. The *Magus* must keep and observe this Process also with his Alchimy. Dost thou ask how? I will not put it into thy mouth by reason of the wicked, who is not worthy of it: Observe onely the Baptism, that thou baptizest the dead *Mercury*, which lieth in the Heavenly Essentiality, enclosed and shut up in Impotency with its own Baptism, [and mark] of what † Essence he is in a thing: but thou must have his divine Water, and also the earthly; for the earthly *Mercury* cannot else Receive the *Divine* [Being] except the Divine *Mercury* receiveth of its Power, whereupon it stirreth and hungereth: even then the Heavenly [*Mercury*] seeketh, but yet findeth not Divine Essence about it for its food; Thereupon it brings its Will through the Desire of Death into it self, *viz.* into the *Verbum Fiat*, which hath made and produced it, and setteth its Hunger upon the same; whereupon the * Divine Essence inclineth it self unto it, and will become joyfulness in him; even then ariseth the beginning of the new Body out of the Divine Essentiality, which the Desire nourisheth and bringeth up; and when the new Life is born, viz. the Day; then the four Elements dye: and then the new Body is shut up in the dark Death, and on the third day it riseth again from

† Or, *whose Essence is in every Thing*

* Or, *Gods Being.*

from Death; for the Night is avalled in the Grave, and the Morning riseth.

46. If thou didst understand this, then hadst thou the Pearl; But my Intent and purpose is otherwise; I will shew thee Christ † along with it, and also this Pearl; therefore none shall finde it but he that Loveth Christ.

47. Thou sayst, Tell me the Baptism? and I have already told it thee. Every Hunger is a Desire after its Property; now if thou givest again the Property of Death unto the Hunger of Death, then Death encreaseth; but if thou givest him Heavenly Property, then Death receiveth it not, for Hell is against Heaven; therefore thou must give Death and the Anger of God to Death, and in this Anger give him Heavenly Essence, viz. the Baptism, and so the Baptism will Aval the Death into it self, even then the Anger dyeth in the Death through the Baptism, but not presently; thou must first keep the Process of Christ, and suffer the baptized to Preach, that is, appear in his divine Form and Colours, exceedingly persecute and plague him, and give him no rest; for so the right *Mercury* becomes working and active; and when he hath shewn all his Wonders through the old *Adam*, even then thou must cast the old and new Man into Gods great Anger, and slay the old Man, ventilate him, and hang him † naked on the Cross, and again take him thence, and lay him into the Putrifaction, *viz.* into the Grave.

† Or, *Openly.* Text. *In the ayr.*

48. And then Christ will arise from death, and appear, but only his own know him; He walketh about in Heavenly Form, and sometimes in his own [Form which he had here] until the Feast of *Pentecost*, for now here is tryed in him the highest Perfection, whether he will persist in the Angels form, and eat only of the divine Essence; and then cometh the Holy Ghost, and proceedeth with his Power out of the whole *Corpus*, viz. out of the Body and Soul, which then Tinctureth the dead and broken Being; as may be seen in the day of *Pentecost*, where Saint *Peter* Tinctured three thousand Souls at once with his Heavenly *Mercury*, and delivered them out of death.

49 Dear Seekers, herein lieth the Pearl, had you the Universal, then ye could also Tincture as Saint *Peter* did, but your covetous Death doth withhold you and shut you up; for ye seek only Covetousness and Temporal Honour in the pleasure of the flesh, to generate your selves in the Nights property; therefore the Pearl doth hide it self from you; yet the day shall again appear, when the wrathful Anger of God is fulfilled, satisfied and appeased in the blood of the Saints, and turned unto a Love-life, and the time is near.

Process.

Proceſs.

50. Every Creature keeps in its generation and propagation unto its own Kind; the male to the female, and the female unto the male: Now God ſaid to *Adam* and *Eve* after the fall, *The ſeed of the woman ſhall bruiſe the ſerpents head*; He ſaid not [the ſeed] of the Man: Herein lieth the Baptiſm of Nature; the Male hath the Fire-ſpirit, and the Female the Water-ſpirit to the Tincture; now the *Mercury* is a Fire-life, and maketh himſelf a Body according to his Hunger and Deſire; now the chief of the work is in the beginning to give the Fire-hunger a Love-Virgin out of its Kind for its Conſort, that ſo his wrathful Hunger may be changed into a Love, and then they ſleep together in their own Marriage Bed; now the Devil is an Enemy of this Wedlock, who ſoon cometh with a ſtrange Deſire, and tempteth theſe married people, but dares not lay an hand of violence on them, but only afflicts and plagues them with a falſe ſtrange Deſire; now if they yeeld their Deſire unto his Will, and his Deſire overcome them, then they become Enemies to one another, and bring forth a falſe Child; for Chriſt ſaid, *An evil Tree bringeth forth evil fruits, and a good Tree good fruits.*

51. Therefore the Artiſt muſt beware, and keep himſelf from ſuch Anger, and yet muſt prepare a Croſs for this married couple; for he is their Foe and Friend, that ſo they both in their Marriage Bed of Love might lift up their Deſire to God, and ſo with their Deſire Gods Eſſence may be pregnant in their Deſire, and then in their Copulation they ſhall beget ſuch a Child, which * they ſunderſtand the Mother, *viz.* the Female) ſhall nouriſh in their Belly, until it be ripe.

* Or, *She ſhall, &c.*

52. In the mean time let the Mother take heed ſhe bear no Love to any other beſides her Conſort, and alſo not Imagine after ſtrange things, elſe ſhe will imprint a ſpot or mark on the Child; ſhe muſt continue ſimply in one Love, till the Child be perfect as to its body, which comes to paſs in the fourth Moneth; yet according as the Parents are of one property, even ſo ſtrife and contrary will ariſe in the eſſence in the Child, when as the Child is to receive its Souls life.

53. But when the Eſſence is in its wreſting Combate, the Artiſt muſt aſſiſt the Souliſh, *viz.* the fiery property, until the Souls-ſpirit attains its Life, even then he appeareth in the Womans Form and Luſtre: Now ſuppoſeth the Artiſt that he hath the Child, that it is born, but there belongeth a further time unto it, till the Soul grows ſtrong, and then it appeareth and ſhews it ſelf in its red and white Coat.

54. But there is yet a wonderful Proceſs behind; when the

Souls-life is born, then the new Soul casteth away the Vegetable Life of the Parents, (which is propagated and inherited to the body † from the Parents *Vegitta*, wherein the body of the Child * congealed and grew till the time of the Soul,) and the Life of the four Elements dyeth, and the Life in the one Element ariseth; the Child is hidden in the dark Death, and the Artist supposeth it to be dead, but he must have patience till the Childe be born.

† *And* * *Curdled.*

The Peculiar Process in the shaping of the Magical Child.

55. The Course of Christ upon the Earth is a real Type how the new Child is nourished in the Mothers Womb after its Conception, as is before mentioned, and attains a Vegetable Life, and groweth up to the time of its right Souls and Spirits Life; and how the Child ariseth from the Parents Essence; and how in the Enkindling of its Right, *viz.* of its own Life, it casts away the Parents *Vegitta* and Working; and how a new plant, *viz.* a new peculiar Operation, doth now arise according to the new enkindled Spirits property, whereby the Child is more noble then its Parents, understand as to its outward Life.

56. But perhaps some rude clownish Sophister might meet with this Treatise, and draw a strange Understanding from it, in that I write of a Soul in the Vegetative Life; but let him know that we do not understand the Image of God, which was formed into a likeness according to God [to be] in Metals, Stones and Herbs; but we understand the Magical Soul, how the Eternity, *viz.* the Deity, doth imprint and pourtray it self in its likeness, according to the Model of its Wisdom in all things, and how God filleth all in all; we understand the *Summum Bonum*, the Good Treasure which lieth hidden in the outward Worlds Essence as a Paradise.

57. When Christ in his childhood grew up in humane and divine Property till he was twelve years old, he went with his mother *Mary* unto the Feast at *Jerusalem*, and went into the Temple among the Scribes, asked them, and harkened unto them, and gave answer unto the Questions of the Teachers; but when his Parents returned home, supposing him to be among the Company, he remained purposely behind among the Doctors, and followed not the intent of his Parents, but the divine Will, until they came back again, and sought him; and then his Mother said unto him, *My Son, wherefore hast thou dealt so with us? Lo! thy Father and I have been seeking thee Sorrowing. Then he said unto them, How is it that you have sought me? wist ye not that I must be about my Fathers business? And he went home with them, and was subject unto them.*

58. In

58. In this Figure we have the Type of the Wills of the inward and outward World, how they are in one another, and against one another, and yet are but one; Even as in Christ there were two Kingdoms manifest; one wrought unto Gods Will, and brake the outward Worlds Will of his Parents, in that Christ tarried behind contrary to the will of his Parents, at which they were troubled, which the divine Will in Christ knew well enough; and the other Kingdom, *viz.* of his Parents Will, brake the divine Will, that he went home with them, and was obedient unto them according to their will.

59. This Figure sheweth the *Magus*, that he shall find two Wills in his Purpose, which he thinks to carry on; one will not be obedient and subject unto him, *viz.* the divine Will; and yet if his own peculiar external Will shall rightly apply it self thereunto, and only seek the dear Child *Jesus* with *Mary*, with desire and earnest sorrow, and not earthly pleasure of the flesh, then the divine Will will be obedient to him, and go home with him, and be used according to his good pleasure.

60. Secondly, It sheweth him the two-fold Working and Will in all things; and if he will be a *Magus*, and according to his Will turn the Will and Essence of the good Property out of the inward into the outward, then he must be first capable of the inward, *viz.* of the divine Will, else he cannot change the inward Will into the outward; as Christ was not obedient to the external Will of his Mother until she sought him with grief and sorrow of Heart, and turned her Will into Gods Will, and wrestled in his Compassion with Gods Will, as *Jacob* the whole night, until the Lord blessed him, and God said unto him, Thou hast wrestled with God and man, and hast overcome, or got the Victory.

61. Also let the *Magus* know, that he need not go about to implant the right Will to perfection from without into his purpose; it is already in all things; only he must introduce a divine desirous Will according to the things property into that thing which he taketh in hand, which wrestleth with the divine Will as *Jacob*, and blesseth the Will introduced to Gods Will, that the divine Will yeelds it self freely into the Hunger, or incline it self to the Desire, and maketh the imperfect Will (which earnestly presseth into his Compassion) Perfect, and then is it rightly said, Thou hast wrestled with God, and hast overcome; then thy Purpose obtaineth a transformed Body, which is Heavenly and Earthly.

62. Observe it! It is the first beginning to Baptism, and so you are fit and prepared to the Baptism, and not otherwise, else

you baptize only with the water of the outward World; but the true *Magus* baptizeth with the outward and inward Water: if he hath a right divine Desire in him, then Gods Will in his Baptism is the first glimmering Tinder in *Mercury*, so that the Life enkindleth Death, *viz.* the *Mercury* shut up in Death, and he getteth divine Desire; even then *Mercury* beginneth to Hunger after divine Essence, and doth his first Miracle, and turneth the water into wine, as Christ did after his Baptism: This is the first Tincturation in the dead *Corpus* in the Power of Baptism, that the *Vegitta*, or working energetical Life, obtaineth another Property, *viz.* an Hunger of Love, wherewith she embraceth her Bridegroom, *viz.* the Fire-Source, that he is enkindled in her Love, and changeth his cold deadly Wrath and Will into a fiery Love-will; then the mortal Water turneth into Wine (a sharpness of a fire and water-taste,) out of which at last cometh an Oyl to another Baptism, after the manner and disposition of the Artist, *viz.* according as he intendeth and beginneth; after the *Magus* hath joyned the Virgin and young man together, then Christ, *viz.* the Bridegroom, is lead with his Bride into the Desart, and tempted of the Devil.

63. Here is the Tryal whereby the Artist is proved by God what he seeketh with his Baptism; for here is the proof in Paradise to try whether the Bridegroom be not too bad; for the Virgin casteth her Love upon him, and inviteth him; if he receiveth it with desire, and giveth his Will thereinto, then she giveth him her heart and will wholly: This is the Heavenly Tincture, which giveth it self into the enkindled Anger of God (*viz.* into the Curse of the Earth when God cursed it) that is, into the *Mercury* encloſed in Death, which is the Bridegroom, for the Seed of the Woman, *viz.* the Heavenly Tincture, must bruise the Head of the Serpent, *viz.* the poysonful *Mercury*, in the property of Death, and change his Poyson into Wine, and then the Virgin receiveth the Seed of the Bridegroom, and not before.

64. The Desart is the earthly outward Body, where *Mercury* is Tempted; when the Devil appeareth unto *Mercury*, and plagueth him, and assaulteth him in his fiery Essence, then must the Virgin come to help him, and give him her Love: now if the *Mercury* eateth of the Virgin-like Love, that is, of Gods Bread, then he may stand before the Devil; and at last the Angels come to him, and serve him; the illuminated *Magus* will well understand what is meant by the Devil.

65. Hereby let the *Magus* in the Temptation (seeing the whole Marriage standeth in the Devils Temptation) have a careful eye upon his purpose; and if the Angels do not appear in forty days

space

ſpace, then is his purpoſe in vain; therefore let him look, that he ſuffer not too fierce a Devil to tempt, and alſo not too weak, leſt *Mercury* become Light, and deſire to continue in his own poyſonful Deaths property, and devour the Baptiſm as a Wolf, and the old one remain.

66. So ſoon as he doth eſpy the forms of Angels, let him bring Chriſt out of the Deſart, and let the Bridegroom eat again his own food, and diſmiſs the Devil, that he may no longer plague him, and then Chriſt will do many Wonders and Signs, at which the Artiſt will marvel and rejoyce; even then he hath nothing to do, the Bride is in the Bridegroom, they are already * married, he need only make their Bed ready, they will warm it well enough themſelves; the Bridegroom embraceth the Bride, and the Bride the Bridegroom; and this is their food and paſtime until they beget a Child.

* Or, *In Wedlock.*

67. But if the Artiſt will needs be ſo diligent as to warm the married Couples Bed, then let him have a care that he do not anger and enrage them in their Love; what he beginneth he muſt go on with; only the Bridegroom is wonderful: He hath continually two Wills, *viz.* an earthly Hunger after Gods Anger, and an Hunger after his Bride; therefore he muſt always have his own earthly Food given him, but not into his Belly, but Magically, that ſo he may ſatisfie only his Wills-Hunger; His Food is his Mother that begetteth him, as is before mentioned.

68. In brief, the whole Work which men do ſpeak ſo wonderful much of, conſiſts in two things, in an Heavenly and in an Earthly; the Heavenly muſt make the Earthly in it to an Heavenly: the Eternity muſt make Time in it to Eternity: the Artiſt ſeeketh Paradiſe; if he finds it, he hath the great Treaſure upon the Earth: but one dead man doth not raiſe another; the Artiſt muſt be living, if he will ſay to the Mountain, Ariſe, and caſt thy ſelf into the Sea.

69. When the Incarnation of the Child beginneth, then firſt of all *Saturn* takes it, and then it is dark and diſeſteemed, and is contemned and derided, that ſuch a Myſtery ſhould lie hid in ſuch a mean form; there Chriſt walketh in a poor ſimple form upon the Earth, as a Pilgrim, and hath not ſo much room and propriety in *Saturn* as to lay his Head; He goeth as a ſtranger, as if he were not there at home.

70. After this the Moon takes it, and then the heavenly and earthly Properties are * mixed, and the Vegetative Life ariſeth, and then the Artiſt rejoyceth, but he is yet in danger.

* *Blended.*

71. After the Moon *Jupiter* takes it, who maketh an under-

standing in *Mercury*, *viz.* a pleasant Habitation, and gives him its good will; and in *Jupiter* his Enclosed Life, *viz.* *Mercury* is quickened, who taketh it with its Orb, and foweth it into the highest Anguish, and then *Mars* apprehends it, and giveth the Fire-Soul to *Mercury*; and in the Flagrat of *Mars* the highest Life doth enkindle it self, and Severs it self into two Essences, *viz.* out of the Love into a Body, and out of the Fire into a Spirit, then the Life of Love in the fiery Flagrat sinketh downwards, and appeareth beautiful, but it is *Venus*, a Woman: then the Artist supposeth that he hath the Treasure, but the Hungry *Mercury* devoureth *Venus*, and the Child turns to a black Raven; then *Mars* Afflicts *Mercury* in himself, until he grow faint, and yeelds himself to Death; then the four Elements Depart from him, and the Sun receives the Child into its Property, and sets it forth in a Virgin-like Body in the Pure Element; for in the property of *Mars* the Light is enkindled, and the right Life is born, and standeth in the Pure Element, no Anger nor Death can destroy it.

72. It seems strange in the eyes of Reason, that God hath kept such a Process with the Restoring of Man in Christ, that he appeared in such a poor disesteemed form in the humane Property, and was reviled, mocked, scorned, scourged, crucified and slain; and that he was buried, and rose again out of the Grave, and walked forty days upon the Earth before he entered into his invisible Kingdom. Reason is so blind, that it understandeth nothing of the Eternal Birth, it knows nothing of Paradise, how *Adam* was in Paradise, and how he fell, and what the Curse of the Earth is; if it understood this, the whole Process were manifest to it: as the Eternal Birth is in it self, so is also the Process with the Restoration after the Fall, and so likewise is the Process of the Wisemen with their Philosophers Stone, there is not the least tittle of difference betwixt them; for all things do Originally Arise out of the Eternal Birth, and all must have one Restoration in one and the same manner.

73. Therefore if the *Magus* will seek Paradise in the Curse of the Earth, and find it, then must he first walk in the Person of Christ; God must be manifest in him, understand in the internal Man, that he may have the Magical Sight; He must deal with his Purpose as the World did with Christ, and then he may find Paradise, wherein is no Death.

74. But if he be not in this Birth of Restoration, and walketh not himself in the way wherein Christ walked upon the Earth, if he steps not forth into the Will and Spirit of Christ, then let him give over and leave off his Seeking; he findeth nothing but Death

Death, and the Curse of God; I tell him plainly and faithfully, for the Pearl of which I write is Paradifical, which God doth not cast before Swine, but giveth it to his Children for their play and delight.

75. And albeit much might be mentioned here, that even Reason might obtain open eyes, yet it is not to be done; for the wicked would grow worse, and more full of pride; therefore being he is not worthy of Paradise, and also cannot enter thereinto, no Heavenly Jewel shall be given him; and therefore God doth hide it, and permits him to whom he doth reveal it, to speak of it no otherwise then Magically; therefore none attains it, unless he himself be a *Magus* in Christ, unless Paradise be manifest in his internal Man, and then he may find, if he be thereto born and chosen by God.

CHAP. VIII.

Of the fiery Sulphureous Seething of the Earth, and how the Growth is in the Earth; also of the Separation of the several Kinds of Creatures: An open Gate for the Wise Seekers.

1. LEt the Reader but consider what before is written concerning the Centre of the Generation of all Essences, and then he may easily proceed here: All whatsoever is Corporeal, let it be either Spirit or Body, consisteth in a Sulphrous property; the Spirit in such a spiritual Property, and the Body out of the Spirit in such a Corporeal property.

2. For all things are arisen from the Eternal Spirit, as a likeness of the Eternal; the invisible Essence, which is God and the Eternity, hath in its own Desire introduced it self into a visible Essence, and manifested it self in a Time, so that he is as a Life in the Time, and the Time is in him as it were * dead; as a Master that maketh his work with an Instrument, and the Instrument is mute to the Master, and yet it is the Making, the Master only guides it; even so are all things confined into limit, measure, and weight, according to the Eternal Generation, and they run on in their Operation and Generation according to the right and property of Eternity.

* *Dumb, senceless, mute.*

3. And God hath appointed over this great Work only one Master

Master and Protector, which can alone manage the Work, which is his * Officer, *viz.* the Soul of the great World, wherein all things lie; [and] he hath appointed a Type of its likeness as the Reason over this Officer, which represents unto the Officer what he is to do and make; and this is the Understanding, *viz.* Gods own Dominion, wherewith he ruleth the Officer: Now the Understanding sheweth unto the Officer what the property of each thing is, how the SeVeration and Degrees proceed from eath other; for all things are † contained in the Sulphurean Body, and *Mercury* is *Sulphurs* Life, and the Salt is the Impression, that preserveth the * Body from falling to ashes, so that the Spirit is known in a palpable Essence.

* *Governor.*

† *Stand and lie.*

* *Corpus.*

4. The Property of *Mercury* is in *Sulphur*, as the boyling of a Water; *Sulphur* is the Water wherein *Mercury* Seetheth, and produceth continually Two Forms out of the Water; *viz.* one Oleous, living, from the Liberty of the divine Powers property; and one Mortal from the dissolution in the Fire in the Salnitral Flagrat.

5. The Oyly is in Stones and metals, herbs, trees, beasts and men; and the Mortal [property] is in the Earth, in the Water, in the Fire, and Ayr; likewise the Oleous property is in these four Forms (*viz.* in the Earth, Water, Fire, and Ayr) as a Spirit or Life, and these four Properties are as a dead Body, in which the Oyl is a Light or Life, whence the Desire, *viz.* the Growth, ariseth, as a Springing out of the dead Property, which is the Vegetative Life, a Springing, budding and growing out of Death.

6. But now the Oyly property could not be a Life if it were not in the Anguish of Death; the Anguish maketh it to pullulate or move, in that its Will is to fly from, and press out of the Anguish, and forceth it self eagerly forwards, whence the growth ariseth: Thus must Death be a cause of the Life, that the Life may be stirring [or active,] and therefore *Mercury* is the true moving Life.

7. In the Mortal property he is Evil, and is called the Life of Death, of Hell, and the Anger of God; and in the Oyly property he is Good from the efficacy of the Meekness and Liberty of God; and he is the Officers Faber, whereby the Officer distinguisheth the Degrees in the Vegetative Life, [severing] the living [Being] from the mortal, the heavenly Essentiality from the dead or earthly, and orders it into two Kingdoms; *viz.* the Good in the Oleous [property] into a heavenly [Being] *viz.* into a Light; and the Mortal [part] into the Darkness.

8. These two Kingdoms are in continual Combate one with another, and there is an uncessant wrestling in them; as water boyling

boyling on the fire; each boyleth in its property, *viz.* the Oyly in Joy and Meekneſs, and the Mortal in the Anguiſh of Darkneſs, and yet one is the cauſe of the other; the Light is the Death, and deadly deſtruction of the Darkneſs, *viz.* of the Anguiſh; for in the Light the Anguiſh hath no ſtrength, but it changeth it into the exultation of Joyfulneſs, and the cauſe of Joy, elſe there would be no Joy; for the Meekneſs is like a Stilneſs, but the Source of Anguiſh ſublimeth it, and turns into a pleaſant laughter; alſo the Anguiſh, *viz.* the Darkneſs, is the death and deſtruction of the Oyly property; for if it gets the upper-hand in the oleous property, it takes poſſeſſion of the * *Corpus*, and turns the Oyl into a poyſonful Source, *viz.* into a dark Spirit, or Body wholly earthly, as *Adam* was when he Imagined into the Evil.

* Or, *Body.*

9. And yet we do not acknowledg, that the Oleous property doth take any Poyſon-Source into it ſelf, but *Mercury*, viz. the Fire-Life, inſinuates it ſelf into the Anguiſh, and poyſoneth the Eſſence of Time, which the outward *Mercury* it ſelf maketh in its own Deſire, that is, he departeth from the inward oleous Eſſence, and then the Internal [Being] remaineth immoveable in it ſelf, and the Eſſence and Spirit of Time do SeVer from the Eſſence and Spirit of Eternity, and yet there is no parting [or dividing,] but both Principles remain in One Eſſence, whereas there be two Eſſences, but the one comprehends not the other, as Eternity doth not comprehend Time; for thus alſo *Adam* and *Eve* dyed; the Souls-*Mercury* departed with its Imagination from the Eſſence of Eternity into the Eſſence of Time, *viz.* into the Anguiſh ſource, and then the Eſſence of Eternity loſt its Leader, which Chriſt reſtored again * by the divine Word, or *Mercury*; ſo that the Eſſence of Eternity, which in *Adam* was forſaken of the Souls-*Mercury*, obtained the Life again.

* *with*, or *in.*

10. And thus we know, that the Eſſence of Eternity lieth hid in the Anxious *Mercury*, as in the Fortreſs of Death; and our writing and teaching is to ſhew how a man may bring the poyſonful *Mercury* with its Deſire ſo far, as to enter with its Deſire again into the Eſſence of Eternity, *viz.* into the Encloſed, and re-aſſume the Eſſence of Eternity for a Body, and with the ſame Tincture the Eſſence of Time, and reconcile them in One, that the whole *Corpus* of the inward and outward World may be only One, that ſo there may be only one Will in the Spirit, *viz.* a Love-Hunger, and this Hunger doth then make unto it ſelf only one Eſſence, and then every Spirit eateth of its [own] Eſſence or Body, ſo that afterward no Evil Will can ariſe any more therein.

11. Thus we underſtand, that Joy and Sorrow, Love and Enmity, do originally ariſe through Imagination and Longing; for

in the Inclination [or earnest Desire] towards God, *viz.* the Free Love, the Kingdom of Joy doth arise in the midst of the Anguish of Death; and if the Desire departeth out of the free Love into the Anguish of Death, *viz.* into the Source of Darkness, then is the Desire filled with the Source of Death, and so *Mercury* worketh effectually in the Source of Death.

† Or, *If his Poyson will be brought into the moving Spirit of Love.*

12. Thus we declare with ground, that there is nothing so bad, but there lieth a Good therein, but the Badness is not capable of the Good; also there lieth in the most poysonful *Mercury* the greatest Pearl and Jewel; if his poysonful Will may be † introduced into the same, then he himself manifests the Pearl; for he changeth himself; as is to be seen in the Earth, where *Mercury* seeks its Pearl, and turns it in the * Oar to Gold, and to other Metals, according as the *Sulphur* is in each place.

* *Groß Stone*, or *stony grossness.*

13. For there is a continual † Combate in the Earth; the Eternity travels with Longing through Time to be free from Vanity, and in its Longing it giveth it self to *Mercury*, as to its Life and Faber; and when *Mercury* obtains it in his Hunger, he becomes joyful, and maketh this free Lubet Corporeal in him, and there ariseth Gold and Silver, together with other Metals and good Herbs, all according to the powerful Efficacy of each Place: As the * Boyling is in each Place, so likewise is the Metal, all according to the Property of the seven Forms of Nature; that Form which is chief in a place, according to the same Property groweth a Metal, also Herbs and Trees.

† *wrestling.*

* Or, *Sude.*

14. Here the Physicians must observe, that they learn distinctly to know what kind of property is the strongest in each thing wherewith they would Cure; if they do not know it, they will oftentimes give their Patients death: Also they must know, that they are to understand, and very exactly to know the property of the Patient, which of the properties among the seven Forms of Nature is the *Mercury* in *Sulphur*; for such a Salt he also maketh: Now if the Physician giveth him a contrary Salt, *Mercury* is only thereby the more vehemently enraged, and made more venomous; but if he may obtain his own Salt according to his own property (after which he hungereth,) then * he rejoyceth, and readily quitteth his Poyson-Source in *Mars* his Fire. But the Right Physician hath another Cure, he first bringeth his *Mercury* wherewith he will Cure out of Deaths-Anguish into the Liberty; He may well † Cure, the other is dangerous and uncertain; if he doth happen to cure, it is by chance, and very unconstant, and cannot cure any disease fundamentally; for the outward *Mercury* is shut up, it cannot reach no further then into the four Elements, into the mortal Essence: it is able to do nothing in the Sydereal

* *The Mercury.*

† Or, *Such a Physician hath true skill to cure.*

Body

Body; but if it be turned and introduced into the Love, as is before mentioned, then it * toucheth the very Root and Ground, and reneweth it even to the Divine Power in the Second Principle.

* Or, *Seizeth on.*

15. We have an excellent Resemblance of this in the blooming Earth on the Herbs; for in the Earth *Mercury* is earthly and venomous, but when the Sun tinctureth him, then he reacheth after the Suns Power, after its Light, and bringeth it into his Hungry fiery *Mars*-desire, into his Salt, *viz.* into his Corporeal Essence, *viz.* into *Sulphur*, which is his Mother, and wheels it about with his Rotation in the Essence, as if he also boyled; and then the Liberty, *viz.* the highest Power, reacheth after its Property, *viz.* after the Solar Property, and apprehendeth *Mercury* also along with it.

16. Now when *Mercury* tasteth the Heavenly Being in it self, it grows exceeding desirous after the Power of Love, and draweth the same into its Desire, whereupon it changeth it self, and its Salt, so also its Mother, the *Sulphur*, into a pleasant Source; and now if the Liberty be so introduced into a Moving Life with *Mercury*, then it is very full of Joy, and springeth up in its Joy, as a light from the Fire, and putteth forth through the *Sulphur*-spirit in the Salt: Thus is the growing of the Root, and thence the Root geteth such a pleasant smell and taste; for in the Original the Salts sharpness in the first Impression from *Saturn*, is a sharpness of Deaths Anguish, and here it is turned to a pleasant Power; for all taste in Herbs is Salt.

17. Thus understand us further * about the Root in the Earth; when the inward Power of the Liberty in *Mercury* his Property, which now is changed, doth thus force it self forth to the manifestation of the Deity, then the Suns Power doth eagerly press towards the divine Power, and inclineth it self with great Desire unto the highest Heavenly Tincture, and draweth it with its Desire unto it, *viz.* out of the earthly Body into a Solar: Thus the Sun draweth the Power out of the Root in the Earth, and the joyful *Mercury* ascends up along with it, and continually draweth the Suns Power from above into it self, and from beneath it draweth its Mother, *viz.* the * Brimstone unto it self; and here all the seven Forms of Nature arise in Joyfulness in the Combate, each will be uppermost; for so it is in the Taste, *viz.* in the Generation of Nature; and what Form in Nature gets to be the chiefest, according to the same Taste is the Salt in * *Sulphur*, and such an Herb groweth out of the Earth, let it be what it will; albeit now every thing doth spring from its Mother, yet all things have so taken their Original, and do still so take it;

* Or, *By.*

* Or, *Sulphur.*

* *In Brimstone.*

for just so is the Right of Eternity.

18. Now we are to consider of the Stalk; when the Herb or Sprig doth look out of the Earth, it cometh up at first below with a white Form, then further more upward with a browniſh [colour] and above with a green colour: This is now its Signature, [ſhewing] what kind of Form is internally in the Eſſence, in the Source; the white colour of the * Branch is from the Liberty of the Love-Lubet, and the brown is the earthly [property] from *Saturns* Impreſſion, and from the Wrath of *Mars*; and the green, which doth open it ſelf above, is *Mercuries* in the form of *Jupiter* and *Venus*.

* *Shoot*, or *Twig*.

19. For *Jupiter* is Power, and *Venus* is Love-deſire, which haſten towards the Sun, as towards their likeneſs; and the Heaven, which is created out of the midſt of the Water, doth put upon them its blue and green-coloured garment according to the Stars might; for the Spirit of the Stars receiveth the new Child alſo, and gives him its Spirit and Body, and rejoyceth therein: Now the Forms are in † Conteſt, and *Mercury* is the Faber and Separator, *Saturn* Impreſſeth, and *Jupiter* is the pleaſant Power in *Sulphur*, *Mars* is the Fire-Source, *viz.* the Might in *Sulphur*, *Venus* is the Water, *viz.* the ſweet Deſire; *Mercury* is the Life, *Luna* the Body, and *Sol* the Heart, *viz.* the Centre whereunto all Forms tend and preſs.

† Or, *In their wreſtling combate*.

20. Thus the outward Sun preſſeth into the Sun in the Herb, and the inward Sun doth preſs into the outward, and there is a meer pleaſing reliſh and delight of one Eſſence in another; *Saturn* maketh ſowr, *Jupiter* maketh a pleaſant taſte, *Mars* maketh bitter, by reaſon of his Anxious Nature, *Venus* maketh Sweet, *Mercury* diſtinguiſheth the Taſte, *Luna* taketh it into her Sack and hatcheth it; for ſhe is of an earthly and heavenly Property, and ſhe giveth it the *Menſtruum* wherein the Tincture lieth.

21. Thus there is an Inſtigation in the Taſte; each Form haſteneth unto the ſweet Water and the Sun; *Jupiter* is pleaſant, and aſcends up aloft with the Love-deſire in the ſweet Source-water, wherein *Mars* rageth, and thinketh himſelf to be Maſter in the Houſe, ſeeing that he ruleth the Fire-ſpirit in *Sulphur*, at which *Mercury* is diſmayed, that *Mars* doth ſo diſquiet him, and *Saturn* maketh the Flagrat Corporeal according to his auſtere Impreſſion, and theſe are the knots upon the Stalk; and the Flagrat is Salnitral, according to the third Form of Nature in the firſt Impreſſion to the Spirit-life, *viz.* in the Anguiſh-form, whence the *Sulphur* taketh its Original, and in the Flagrat *Mercury* goeth up in the Salniter on the ſides, and taketh *Venus* alſo into it, *viz.* the Love-deſire, whence grow Twigs and Branches

on

on the Stalk, Trunk, or Body, be they either of Herbs, Trees, or Shrubs, and each Branch [or Sprig] is then like unto the whole * Plant.

* Or, *Growth.*

22. But the Sun doth continually by little and little deprive *Mars* of his force, whereupon the Salniter extinguisheth, and *Mars* loseth his bitter Property; even then *Jupiter* and *Venus* do wholly yeeld themselves to the Sun in the Moons † Cabinet, and the outward Sun takes full possession of the inward; understand the inward Sun is a *Sulphur* in *Mercury*, and is of the divine Powers Property, from the Liberty of God, which imprinteth it self on all things, and giveth Life and Power unto all things. Now when this is done, that *Jupiter* and *Venus* have given themselves to the puissance of the Sun, then *Jupiter* forceth no more upwards, but *Mars* and *Mercury* do continually more and more winde up the Stalk from the Earth on high; *Jupiter* stayeth still above in the inward and outward Sons Power, and there is the pleasant Conjunction with Time and Eternity, there the Eternity doth behold it self in an ᵃ Image in the Time.

† *Bag*, or *Sack.*

ᵃ *Type*, or *Resemblance.*

23. And Paradise springeth up [or openeth,] for the *Sulphur* and the Salt in the *Sulphur* are here transchanged in the Paradise, and the Paradisical Joy putteth it self forth in the Smell and Taste. This is now the Head or Knob of the Blossoms, wherein the Corn groweth; the lovely Smell is on one part Paradisical, *viz.* from the divine Power, from the Liberty; and on the other part Earthly, according to the outward Sun, and the outward World.

24. The heavenly Property setteth forth its Signature with fair Colours of the Leaves on the Blossoms, and the earthly [represents its Signature] by the green Leaves [or Sprigs] about the Blossom; but seeing this Kingdom of the outward World is only a time (in which the Curse is) and *Adam* could not stand in Paradise, the Paradisical Property soon passeth away with its Signature, and changeth it self into the Corn which groweth in the Blossom; therein the Property of the inward and outward Sun, *viz.* of the inward and outward Power, is couched, each Property in its Principle; for God hath cursed the Earth, and therefore let none think that the outward is divine, only the divine Power Penetrates and Tinctures the outward [Being,] for God said, *The Seed of the Woman shall bruise the Serpents Head*; This is now effected after the Curse in all things which approach near the Deity, wherein *Mercury* is a Poyson; there God bruiseth its Head with the inward and outward Sun, and taketh away the poysonful Might in the Anger.

25. O that you would but learn to understand, dear Sirs and

Brethren, wherewith you are to Cure; not with the Angry *Mercury*, which in many an Herb is an evil Poyson-Source, but with the inward *Mercury*; if you would be called Doctors and Masters, then you ought also to know how you may change the outward *Mercury* in the *Sulphur* into Love, that he may be delivered from the Anguish-Source, and brought into a Joyfulness, *viz.* that the earthly [Being] be turned into an Heavenly, the Death into Life; this is your Doctorship in the Right Meaning, and not by the Officer of Reason only.

26. God hath placed man above the Officer, and ordained him in the Understanding unto his own Dominion; He hath ability to change Nature, and to turn the Evil into Good, provided that first he hath changed himself, else he cannot; so long as he is dead in the Understanding, so long he is the Servant and Slave of the Officer; but when he is made alive in God, then the Officer is his Servant.

27. Ye haughty Caps, let it be told you, Pride, and your own Honour, also the earthly lust of the flesh, lieth in your way, so that you are not Masters in the Mysteries, but blind Children; you will not lay your hands upon the Coals, but you take money from the poor and distressed, and give that unto many an one, which had been far better he had never bought it, for which you must give a severe and strict account.

28. Thus it is likewise with the Sulphurean Seething in the Earth with the Metals, the * Power is stronger in Metals then in the Herbs, the Tincture is more heavenly then earthly if the Artist affords it his Help, then it changeth it self, *viz.* the Earthly into an Heavenly, which notwithstanding cometh to pass in many places without the Artists Ingeny; as we see, how *Mercury* in *Sulphur* apprehendeth the Heavenly Tincture in its Boyling, whereby he changeth his made Essence (which he maketh in the *Sulphur*) into Gold and Silver by the Power and Efficacy of the Tincture, understand, by that part of the Heavenly Property; for out of the Earth, or out of the mortified Property in the Salniter, no Gold can be made, for there is no fixedness therein.

* *Vertue* or *Efficacy.*

29. Now we are thus to consider of this Process of the Boyling in the *Sulphur* in the Earth; where the Earth is in any place Sulphureous in the Saturnine Property, wherein the Sun beareth chief Rule, there is such a Boyling; the outward Sun hungreth after the inward, which dwelleth in its own Principle in the Centre in *Sulphur*, and setteth its desire upon Time; for the Time, *viz.* the Creature, longeth after Eternity, *viz.* after the Liberty, to be freed from Vanity; as the Scripture saith, That *all Creatures do earnestly long with us to be freed from Vanity.*

30. Even

30. Even here the Liberty giveth it self into the Solar property into the Time, and when *Mercury* tasteth it, he becomes joyful, and turneth his Wheel in the Joy; then *Saturn* impresseth the Meekness, and *Mars*, which ariseth in the Mercurial Wheel in the Impression, giveth the Fire-Soul thereinto, so that there is a forth-driving and growth; for the Liberty putteth it self forth in *Mercury* his Property, and *Mercury* continually severs *Saturn* and *Mars* from it; for he will have a fair and pure Child to his Joy; he suffereth *Venus* to remain on the Child; for she is in property akind unto the Child: Copper is nighest unto Gold by reason of the *Materia*, it wants only the Tincture, *Mars* holds him too hard in Possession; if he may be got out, then it is Gold, which the Artist doth well understand.

31. After *Venus* *Mars* is akind unto Gold; for he hath swallowed up *Venus* in his Wrath, and useth her for his Body, else in his own peculiar Property he hath no Corporeal Essence, for he is only Wrath, which consumeth; He maketh him a Body out of the water of *Venus*, which he devoureth, and *Saturn* makes it bodily [or Corporeal] to him; therefore he doth so defile his Iron with Rust, and that is his Property, *viz.* to be a Devourer of his Body; but *Venus* is pleasant, and maketh a growing in him, he devoureth again whatsoever *Venus* property maketh in him; for *Venus* is *Mars* his food in the Saturnine property; therefore the Artist is to consider what lieth in *Mars*; if he hath only the Solar Tincture, he needeth nothing else thereto, that he may but deprive *Mars* of his force, for *Mars* hath his toughness from *Venus*.

32. *Mars* in his own peculiar Property is only Spalt, and causeth Hardness, as the Fire doth; but *Saturn* is the Impressure of all things; *Venus* needs only the Tincture, and then she is perfect; but the Artist must rightly understand, where the Possibility lieth, *viz.* in *Sulphur*, where *Saturn* hath the *Sulphur* in his Belly, and *Mercury* sheweth its Colour, there he is in the * Will, but cannot, for *Saturn* holds him too fast imprisoned; but if the Artist gives him his helping hand, that he may but advance his Wheel, and give him his Mothers food, which she hath hid in the Centre, then he groweth strong, and casteth *Saturn* away, and manifests the Child; for so it is also in the Earth, where *Mercury* is quick in his Mother, *viz.* in the *Sulphur*, that he is not withheld, that he may only reach *Venus* in his Hunger for food, the Sun will soon shine forth, for she beameth forth in *Venus* meekness; He dresseth [or seeths] his food with his own Fire, he needs no Artist thereto, which the Artist must well observe, for he hath his *Mars* in Himself.

* Or, *mind.*

33. Now

33. Now as the Boyling is in the Earth, so also it is above the Earth; when the fruit groweth out of the Earth, it is first sharp [astringent] and bitter, also sowr and unpleasant, as the Apple upon the Tree is so; for *Saturn* hath at first the Dominion, he attracteth it together, and *Mercury* formeth it, and *Mars* gives the Fire to *Mercury*, which *Saturn* receiveth into his cold Property, *Venus* giveth the Sap, and *Luna* taketh all into her Body, for she is Mother, and receiveth the Seed of all the Planets into her *Menstruum*, and hatcheth it; *Jupiter* gives Power thereinto, and *Sol* is King therein, but at the first *Sol* is weak; for the *Materia* is too earthly and cold. Now the whole Essence in its Boyling lieth in the † Body of *Sulphur*, and in the *Sulphur* the Salnitral Flagrat maketh a Salt in *Mars* his Wheel according to each Property; for the * Brimstone turneth into Salt, that is, into Taste, and in the same Taste there is an Oyl hid in the Centre in the Sulphureous property, which [Oyl] ariseth from the Free Love-Lubet, *viz.* out of Eternity, and manifesteth it self with an external Essence in the Time, which is the manifestation of God.

† Or, *Womb.*

* Or, *The Sulphur.*

34. Now in this same Oyl is the Hunger or Love-desire after the Essence of Time, *viz.* after the manifestation of the Deity; this Desire reacheth in the Essence of Time after its Property, *viz.* after the Sun, and the Suns property reacheth after the Oyl in the Centre of the Fruit, and fervently longeth after it, and giveth it self freely into the Fruit, and sucketh the vertue into it self, and gives it forth in its Joy, into the austere property of the Fruit, and meekeneth and sweeteneth all with the Love, which it receiveth in the Centre in the Oyl of the Liberty: Thus a Fruit, which at first is sowr and sharp, becomes very pleasant and sweet, that a man may eat it; and even thus is the ripening of all Fruits.

35. Now by the Signature in the External you may see the inward Form, for the Forms in the Salt, *viz.* in the Power, do shew themselves externally.

36. There are commonly four Colours, as White, Yellow Red, and Green: Now according to what colour the fruit (as an Apple) is most signed, accordingly is the Taste also in the Salt; as White with a clear thin skin, somewhat inclining to dark, giveth sweetness, which is of *Venus* property; if the sweet Taste be strong and powerful, then *Jupiter* is potent therein; but if it be weak and fulsom, then the Moon is strong therein; but if it be hard, and of a browniſh colour, then *Mars* is strong therein; but if the white colour be of a grayish Brown, then *Saturn* is strong therein: *Venus* * maketh a White colour, *Mars* Red, and bitter in the Taste; *Mars* maketh *Venus* her Colour Light, *Mercury* giveth

* *Giveth*, or *yeeldeth.*

giveth a mixt colour, and openeth the green in *Mars*; *Jupiter* inclineth to blue, *Saturn* to black, almost gray; the Sun maketh the yellow colour, and giveth the right sweetness in the Salt, and casteth forth the pleasant smell, which takes its rise from † *Sulphur*: *Saturn* maketh astringent [sharp] and sowre, and each property represents it self externally, as it is internally in the Dominion: so also by the Form [or Signature] of the leaf, or branches. † *Brimstone.*

37. Every root, as it is in the Earth, may be known by the *signature*, to what it is good or profitable; even such a Form also hath the Earth, and it is discerned in the leaves and stalks, which Planet is Lord in the Property, much more in the flower; for of what taste the Herb and Root is, even such an Hunger is in it, and such a cure lyeth therein, for it hath such a salt. The Physician must know what kinde of sickness is arisen in the Body, and in what Salt the Loathing is Arisen in *Mercury*, that so He may not administer a further Loathing [and *Nausea*] to his Patient; for if he giveth him the Herb, in whose Property *Mercury* hath before received a Loathing, then he ministreth Poyson to him; so that the poyson in the Loathing of the Body doth exceedingly inflame it self in *Mercury*, unless that he burn that Herb to ashes, and give it him; then the poyson of the Loathing loseth its Might; for these ashes are a Death to the poyson of the living *Mercury*.

38. This we finde very effectually in the Magick; this also the Physician must know, that all Sicknesses do arise from the Lothing in the form of Nature: As when one Form in the Life is Superior, if then a contrary thing clean opposite to its Property be *per*-force introduced into it, let it be either from the Stars, or from the Elements, or from the seven Forms of Life, then it depriveth this superior [or chiefest] Form (which is the Leader and Ruler of the Life) of its strength and power in its Salt; then the *Mercury* of this Superior Form beginneth effectually to work, that is, to hunger and loath; and if he gets not his own peculiar Property, understand the bodily Form, which is chief in the Body among the seven Properties or Forms, then he enkindleth himself in his own Poyson-Source according to his † vital Property, and doth so forcibly strive so long, till he becomes fiery, and then he awaketh his own *Mars*, and his own *Saturn*, which Impress him, and consume the flesh of the Body in the Poyson-fire, and wholly consume the Oyl of Light; even then the Life's Light goeth out, and it is past recovery. † Or, *Life's*

39. But if the Form of Life, * wherein *Mercury* is inflamed in the † Loathing in the Anguish and Poyson-Source, may obtain * Or, *whereby.* † Or, *Nausea* that

that Property into its Hunger, of which the Spirit and Body is chief, then he obtaineth his own natural food, of which he liveth, and doth again rejoyce, and putteth away the * Nauseate, and then the Nauseate dissipateth [or dissolveth,] and is spewed out; but the Physician must have a care, whether or no that thing which he will minister to his Patient be in its Property strong also in the same Essence, whence the Nauseate is arisen in the Body.

* Or, *Loathing.*

40. As for example; A jovial man receiveth a Nauseate [or Loathing] from the Lunar property; now if the Physician knew that he had so gotten his Nauseate, and prepared him a jovial Cure according to the Hunger of his own Spirit or *Mercury*, this now would be right; but if the Moons property be strong in the Salt, which he would administer for the Nauseate, then he gives him a Nauseate; but if the jovial Cure be free from the Moon, then the jovial *Mercury* receiveth his own food with great Desire, and quitteth the Nauseate: And thus it is likewise with Diseases which arise in the Salniter, *viz.* from fear or frighting; thereto belongeth also such a Flagrat as the first was, and then there is a present Cure, or such an Herb, wherein the Salniter lieth in such a property as it lieth in that man.

41. I know, and it is shewn me, that the Sophister will cavil at me, because I write, that the divine Power is in the Fruit, that Gods Power doth * appropriate it self into the Generation of Nature: But hear, my dear Friend, become seeing, I ask thee, How was Paradise in this World? Was it also manifest in Nature? Was it also in the Fruit? Was it in the World, or without the World? Did Paradise stand in Gods Power, or in the Elements? Was the Power of God manifest in the World, or hidden? Or what is the Curse of the Earth? and the putting of *Adam* and *Eve* out of Paradise? Then tell me; Doth not God dwell also in Time? Is not God all in All? It is written, *Am not I he who filleth all things?* Also, *Thine is the Kingdom, the Power and Glory, from Eternity unto Eternity.*

* *unite*, or *give in.*

42. Here consider thy self, and leave me uncensured: I do not say, that the Nature is God, much less the fruit proceeding from the Earth; but I say, God giveth Power to every life, be it good or bad, unto each thing according to its Desire, for he Himself is All; and yet he is not called God according to every Being, but according to the Light wherewith he dwelleth in Himself, and shineth with his Power through all his Beings; He giveth in his Power to all his Beings and Works, and each thing receiveth his Power according to its Property; one taketh Darkness, the other Light; each Hunger desireth its Property, and yet the whole

Essence

Essence [or Being] is all Gods, be it Evil or Good, for from him and through him are all things; what is not of his Love, that is of his Anger. Paradise is yet in the World, but man is not therein, unless he be born again of God; then as to that new Regeneration he is therein, and not with the *Adam* of the four Elements. O that we would but once learn to know our selves, and even understand it by the created Essence [or Being.]

43. Lo! in *Saturn* there lieth Gold shut up in a very disesteemed and contemptible form and manner, which indeed resembles no Metal; and though it be cast into the fire and melted, yet a man shall have nothing, save a contemptible matter devoyd of any form of Vertue, until the Artist taketh it in hand, and useth the right Process about it, and then it is manifest what was therein.

44. So likewise God dwelleth in all things, and the thing knoweth nothing of God, he likewise is not manifest to the thing, and yet it receiveth Power from him, but it receiveth the Power according to its property from him, either from his Love, or from his Wrath, and from which it receiveth, so it hath its * Signature externally, and the Good is also in it, but as it were wholly shut up [or hidden] to the Iniquity [or Evil;] an example whereof you have on Bushes, and other thorny and pricking Bryars, out of which notwithstanding a fair well smelling Blossom groweth, and there lie two Properties therein, *viz.* a pleasant and unpleasant, which overcometh, that shapeth [formeth or marketh] the fruit.

* Or, *so it is signed, marked.*

45. Thus also it is with man, he was created a fair Blossom and Fruit of Paradise, but the Devil raised up in him his thorny property by the Serpent, understand the Centre, the property of the wrathful Nature, which in his Paradisical Source was not manifest in him; but when his Hunger entered into the thorny false property of the Serpent, *viz.* into Death, then the property of Death, and the false Serpent in the Devils Desire, pressed into his Hunger, and filled Soul and Body, so that the Hunger of the false Serpent began effectually to work in him, and Death awaked in him, and then Paradise hid it self in him; for Paradise entered into it self, and the poyson of the Serpent in Deaths property dwelt also in it self; here was now the Enmity; then said God to him, *The seed of the Woman shall bruise the Serpents head*, and thou shalt sting the Heel with Deaths poyson.

46. Understand the Paradisical Image shut up, and captivated in the wrathful Death, in which the Word of the Deity, *viz.* the divine *Mercury* ruled and wrought, did disappear; as the Gold is disappeared in *Saturn*, so that nothing is seen but a contemptible

matter, until the right Artist sets upon it, and again awaken the *Mercury* in the enclosed Gold, and then the dead enclosed Body of the Gold doth again revive in *Saturn*; for *Mercury* is its Life, who must be introduced into it again, and then the dead Body of the Gold † appeareth, and overcometh the gross *Saturn*, wherein it lay shut up, and changeth its mean contemptible old Body into a fair glorious golden Body.

† Or, *Puts it self forth*, text. *glanceth forth.*

47. Thus likewise it is with Man; He lieth now shut up after his Fall in a gross deformed, beastial dead Image; He is not like an Angel, much less like unto Paradise; He is as the gross Oar in *Saturn*, wherein the Gold is coucht and shut up; His Paradifical Image is in him, as if it were not, and it is also not manifest, the outward Body is a stinking Carkass, while it yet liveth in the Poyson: He is a bad thorny Bush, whence notwithstanding fair Rose-buds may bloom forth, and grow out of the Thorns, and manifest that which lieth hidden, and shut up in the wrathful poysonful *Mercury*, untill the Artist who hath made him take him in hand, and bringeth the living *Mercury* into his Gold or Paradisical Image disappeared and shut up in Death; so that the Enclosed Image, which was created out of the divine Meekness and Love-essentiality, may again bud and spring forth in the divine *Mercury*, *viz.* in the Word of the Deity, which entered into the Humanity shut up [and closed in the Death and Curse.]

48. And then the divine *Mercury* changeth the wrathful *Mercury* into its property, and Christ is born, who bruiseth the Head of the Serpent, *viz.* of the Poyson and Death in the Anger of God, understand the might of wrathful Death, and a new Man ariseth in Holiness and Righteousness, which liveth before God, [and his divine Image] appeareth and puts forth its Lustre as the hidden Gold out of the earthly property, and hereby it is clearly signified to the Artist chosen of God how he shall seek; no otherwise then as he hath sought and found himself in the property of the pure Gold, and so likewise is this Process, and not a whit otherwise; for Man and the Earth with its Secrets lie shut up in the like [or Tame] Curse and Death, and need one and the same Restitution.

49. But we tell the Seeker, and sincerely and faithfully warn him as he loveth his Temporal and Eternal Welfare, That he do not first set upon this way to try the Earth, and restore that which is shut up [in Death,] unless he himself be afore born again through the Divine *Mercury* out of the Curse and Death, and have the * full knowledg of the Divine Regeneration, else all what he doth is to no purpose, no learning [or studying] availeth; for that which he seeketh, lieth shut in the Curse, in Death, in the Anger

* Or, *Hath the New-birth in perfect knowledg.*

Anger of God; if he will make it alive, and bring it into its First Life, then that Life must be afore manifest in him, and then he may say to the Mountain, *Get thee hence, and be cast into the Sea*; and to the Fig-tree, *No fruit grow on thee henceforth*, and it shall come to pass; for if the divine *Mercury* liveth, and is manifest in the Spirit, then when the Spirit of the Souls Will imagineth into any thing, *Mercury* also goeth along with it in the Imagination, and enkindleth the *Mercury* fast apprehended in Death, *viz.* the Similitude of God, or the Manifestation, wherewith the living God hath made himself manifest.

50. I know and see, that the Mocker in the Devils Vizard will yet bring my writing into a misapprehension, and make me more dark and doubtful, because I write of the inward and outward *Mercury*, and understand by the inward the Word of God, or the Divine Voyce, *viz.* the Manifestation of the Eternity of the Abyss, and by the outward [*Mercury*] I understand the Officer in Nature, *viz.* the Instrument, which the inward, living, powerful Word or divine Voyce useth, wherewith it * formeth and worketh. Now the Sophister will falsely interpret it, and say, That I mix them both together, making no difference, and † hold Nature for God, as *Babel* hath already done unto me: But I bid him view my words well, and learn to understand them aright; for I speak sometimes from the Heavenly *Mercury*, and see that only, and then presently I name the Instrument of the Heavenly, therefore let him have regard unto the sence; I write not Heathenishly, but Theosophically, from a higher Ground then the outward * Faber is, and then also from the same.

* Or, *Maketh.*

† Or, *Take.*

* *Archeus*, or *Separater.*

CHAP. IX.

Of the Signature, shewing how the Internal doth Sign the External.

1. THe whole outward visible World with all its Being is a Signature, or Figure of the inward spiritual World; whatsoever is Internally, and howsoever its operation is, so likewise it hath its Character externally; like as the Spirit of each Creature doth set forth and manifest the internal Form of its Birth * by its Body, so doth the Eternal Being also.

* *In*, or *with.*

2. The Being of all Beings is a wreſtling Power; for the Kingdom of God conſiſts in Power, and alſo the outward World, and it ſtandeth eſpecially in ſeven Properties or Forms, where the one doth cauſe and make the other, and none of them is the firſt or laſt, but it is the Eternal Band, therefore God hath appointed ſix days for man to work, and the ſeventh Day is the Perfection wherein the ſix do reſt, it is the Centre unto which the Deſire of the ſix Days do tend, therefore God calleth it the Sabbath or Reſting Day, for therein the ſix Forms of the working Power do reſt; it is the Divine * Sound in the Power, or the Kingdom of Joy, wherein all the other Forms are manifeſt; for it is the formed Word, or divine Corporality, by which all things are generated and come forth to a † Being.

* *Voyce*, or *Harmony.*

† Or, *Eſſence.*

3. This formed Word hath manifeſted it ſelf with the motion of all Forms * with this viſible World, as with a viſible likeneſs, ſo that the ſpiritual Being might be manifeſt in a Corporeal Comprehenſive Eſſence; as the Deſire of the inward Forms hath made it ſelf external, and the internal Being is in the external; the internal holdeth the external before it as Glaſs, wherein it beholdeth it ſelf in the property of the generation of all Forms, the external is its Signature.

* *In*, or *by.*

4. Thus every thing which is generated out of the internal hath its Signature; the Superior Form, which is chief in the Spirit of the working in the Power, doth moſt eſpecially ſign the Body, and the other Forms hang unto it; as is to be ſeen in all living Creatures, in the ſhape and form of the Body, and in the behaviour and deportment, alſo in the ſound, voyce, and ſpeech; and likewiſe in Trees and Herbs, in Stones and Metals, all according as the wreſtling is in the power of the Spirit; ſo is the Figure of the Body repreſented, and ſo likewiſe is its Will, ſo long as it ſo boyleth in the Life-ſpirit.

5. But if the Artiſt taketh it in hand with the true *Mercury*, then he may turn the weakeſt Form to be uppermoſt, and the ſtrongeſt nethermoſt, and then the Spirit obtaineth another Will, according to the moſt Superior Form; that which before muſt be Servant, becometh now Lord and Maſter in the ſeven Forms; as Chriſt ſaid unto the ſick, *Ariſe, thy faith hath made thee whole*, and they aroſe: And thus likewiſe it is here, each Form hungereth after the Centre, and the Centre is the Voyce of Life, *viz.* the *Mercury*, the ſame is the Faber or Former of the Power; if this Voyce gives it ſelf in to the Hunger of the meaneſt Form in the ſtrong * Combate, then it doth lift up its property (underſtand the property of that Form,) and thus its Deſire or Faith hath ſaved it, for in the Deſire *Mercury* doth lift up [or ſublime] it ſelf,

* Text, *wreſting Power.*

ſelf, and thus it was in Chriſts Patients.

7. Sickneſs had taken poſſeſſion of them, and the Poyſon of Death had gotten the upper-hand in *Mercury*; but now the Form of Life in the Centre did ſet its Hunger as a famiſhed and mean property after the Liberty to be freed from the Abomination; but being the *Mercury* was revived in Chriſt in the divine Property, therefore the weak Hunger entered into Chriſts ſtrong Hunger after the Salvation of Man, and ſo the weak Hunger received the ſtrong in the Power, and then the divine Voyce in Chriſt ſaid, *Ariſe, lift up thy ſelf, thy Faith*, that is, thy Deſire which thou haſt introduced into me, *hath ſaved thee.*

8. Thus the Life prevaileth over the Death, the Good over the Evil; and on the contrary, the Evil over the Good, as came to paſs in Lucifer and *Adam*, and ſtill dayly cometh to paſs: and thus every thing is Signed; that Form which is chief receiveth the Taſte, and alſo the Sound in *Mercury*, and † figureth the Body after its property; the other Forms do hang unto it as co-helpers, and do alſo give their Signature thereto, but very weakly.

† Or, *Shapeth.*

9. There are eſpecially ſeven Forms in Nature, both in the eternal and external Nature, for the External proceed from the Eternal: The ancient Philoſophers have given Names unto the ſeven Planets according to the ſeven Forms of Nature; but they have underſtood thereby for another thing, not only the ſeven Stars, but the ſeven-fold Properties in the Generation of all Eſſences; there is not any thing in the Being of all Beings, but it hath the ſeven Properties in it; for they are the Wheel of the Centre, the cauſe of *Sulphur*, in which *Mercury* maketh the boyling in the Anguiſh-Source.

10. The ſeven Forms are theſe; *viz.* the Deſire of the Impreſſion is called *Saturn*, into which the free Lubet of Eternity gives it ſelf; this in the Impreſſion is called *Jupiter*, by reaſon of its pleaſant commendable Vertue; for the Saturnine Power doth encloſe, and maketh hard, cold, and dark, and cauſeth the *Sulphur*, *viz.* the vital Spirit, underſtand the moving vital Spirit, *viz.* the natural; and the Free Lubet maketh the Impreſſion Long to be freed from the dark aſtringent Hardneſs, and it is very rightly called *Jupiter*, being a deſire of the *Underſtanding, which openeth the Darkneſs, and manifeſts another Will therein.

* Or, *Original.*

11. In theſe two Properties is pourtrayed and exactly deciphered Gods Kingdom, *viz.* the Original, and alſo the Kingdom of Gods Anger, *viz.* the dark Abyſs, which is a cauſe of the motion in *Saturn*, *viz.* in the Impreſſion; the Impreſſion, *viz. Saturn*, maketh the Nothing, *viz.* the free Lubet moveable and ſenſible, and alſo

oppoſite

oppoſite; for it cauſeth it to be Eſſence, and *Jupiter* is the ſenſible Power proceeding from the free Lubet to manifeſtation out of the Nothing into Something, in the Impreſſion of *Saturn*, and they are two Properties in the manifeſtation of God according to Love and Anger, *viz.* a model of the Eternal Form, and are as a wreſtling Combate, *viz.* an oppoſite Deſire againſt each other; one maketh Good, the other Evil, and yet it is all Good; only if we will ſpeak of the Anguiſh-Source, and then alſo of the joyful Source, then we muſt diſtinguiſh, that the cauſe of each Source may be underſtood.

12. The third Form is called *Mars*, which is the fiery property in the Impreſſion of *Saturn*, where the Impreſſion introduceth it ſelf into great Anguiſh, *viz.* into a great Hunger; it is the Painfulneſs, or the cauſe of feeling, alſo the cauſe of the fire and conſuming, alſo of Enmity and Malignity; but in *Jupiter*, *viz.* in the free Lubet, in the Nothing, it cauſeth the fiery Love deſire, that the Liberty, *viz.* the Nothing, is deſirous, and introduceth it ſelf into Senſibility, *viz.* into the Kingdom of Joy; in the Darkneſs it is a Devil, *viz.* Gods Wrath, and in the Light it is an Angel of Joy, underſtand ſuch a property; for when this Source became dark in Lucifer, he was called a Devil, but while he was in the Light he was an Angel; and thus alſo it is to be underſtood in Man.

13. The fourth Property or Form is called *Sol*, *viz.* the Light of Nature, which hath its Original in the Liberty, *viz.* in the Nothing, but without Splendor, and gives it ſelf in with the Lubet into the Deſire of the Impreſſion of *Saturn*, even unto the wrathful or fiery property of *Mars*, and there the free Lubet, which hath ſharpened it ſelf in the Impreſſion, in *Mars* his property, in the conſuming Anguiſh, and in the Hardneſs of *Saturn*, doth diſplay, or powerfully put it ſelf forth in *Jupiter*, as a ſharpneſs of the Liberty, and an Original of the Nothing, and alſo of the * Sence, and the † effluence from *Mars* his Heat and Anguiſh; and from *Saturns* Hardneſs is the ſhining of the Light in Nature, which giveth the Underſtanding in *Saturn*, *Jupiter*, and *Mars*, *viz.* a Spirit, which knoweth what it ſelf is in its properties, which hindereth or prevaileth againſt the Wrath, and brings it out of the Anguiſh, out of *Mars* his property into *Jupiters*, *viz.* out of the Anguiſh into a Love-deſire.

* *Perceivancy*, or *Senſation.*

†Or, *Breaking forth.*

14. In theſe four Forms the Spirits Birth doth conſiſt, *viz.* the true Spirit both in the inward and outward Being, *viz.* the Spirit of Power in the Eſſence, and the Eſſence or Corporality of this Spirit is *Sulphur*.

15. Ye Rabbies and Maſters! that you could but underſtand, how

how faithfully that is given and revealed unto you, which your Predeceſſors have intended and aimed at, wherein you have been a long time blind, the cauſe whereof is your Pride; This God, the moſt high Underſtanding, doth ſet before you by mean, and heretofore ungrounded Inſtruments, which he himſelf hath grounded, if that you would yet once ſee, and eſcape the Tormenting Source.

16. The fift Form is *Venus*, the beginning of all Corporality, *viz.* of the Water, which ariſeth in the Deſire of *Jupiter* and *Mars*, *viz.* in the Love-deſire out of the Liberty, and out of Nature, *viz.* out of the Impreſſions Deſire in *Saturn*, in *Mars*, in the Great Anguiſh, to be freed from the Anguiſh, and carrieth two Forms in the Deſire of his Property, *viz.* a fiery from *Mars*, and a watry [property] from *Jupitter*, underſtand an Heavenly and Earthly Deſire; the Heavenly ariſeth from the Heavenly Impreſſion of the Union [or free Effluence] of the Deity in Nature to its own manifeſtation, and the Earthly ariſeth from the Impreſſion of the Darkneſs in *Mars*, *viz.* in the wrathful Fires property; therefore the Eſſence of this Deſire conſiſts in two things, *viz.* in the Water from the Original of the Liberty, and in *Sulphur* from the Original of Nature according to the Impreſſion.

17. The outward Similitude of the Heavenly [Being] is Water and Oyl; underſtand, according to the Sun it is Water, and according to *Jupiter* it is Oyl, and according to the hard Impreſſion of *Saturn* after the Heavenly Being, according to *Mars*, it is Copper, and according to *Sol* Gold, and according to the earthly Impreſſion, according to the property of the Darkneſs, it is in *Sulphur* Grit, Gravel and Sand; according to *Mars* his property a Cauſe of all Stones; for all Stones are *Sulphur* from the powerful Predomination of *Saturn* and *Mars* in the property of *Venus* according to the dark Impreſſion, underſtand according to the earthly part.

18. O ye dear Wiſemen, if you did but know what lieth in *Venus*, you would not ſo ſumptuouſly Adorn your Roofs: The Potentate often loſeth his life for the ſervants ſake, and he puts the Maſter upon his Roof, therefore he is blind; this his falſe *Venus*-deſire doth cauſe in him, that he formeth it in *Saturn* and *Mars*, and brings it forth in *Sol*; if he formed his *Venus*-deſire in *Jupiter*, then he might rule over the fiery *Mars* which lieth in *Venus*, and hath put his Coat upon *Venus* in *Sulphur*.

19. Thus *Mars* doth clothe all his Servants which love him, and *Saturn* with his Garment, that they only find the Copper of *Venus*, and not its Gold in the Copper; the ſpirit of the Seeker entereth into *Sol*, *viz.* into Pride, and ſuppoſeth that he hath *Venus*,

but he hath *Saturn*, *viz.* Covetousness; if he went forth in the Water, *viz.* in the Resigned Humility of *Venus*, the Stone of the Wisemen would be revealed unto him.

20. The sixt Form is *Mercury*, *viz.* the Life and Separation, or the Form in the Love, and in the Anguish; In *Saturn* and *Mars*, on the one part he is earthly according to the hard Impression, where his Motion and Hunger is a pricking, adverse, and (according to the fire) a bitter pain and woe; and according to the Water in the earthly *Suphur*, *viz.* in the Mortification, a Poyson-Source.

21. And according to the other part, according to the Lubet of the Liberty, he is the pleasant property of Joy in *Jupiter* and *Venus*, also of springing and growing, and according to the Impression of the Heavenly *Saturn*, and according to *Mars* in the Love-desire, he is the Sound in the Spirit, understand, the Separator of the Sound, *viz.* of the Tone; also of all pronunciations of Speeches, and all several Cryes and Notes; all whatsoever soundeth is distinguished by his Might, *Venus* and *Saturn* carry his Lute, and he is the Lutanist, he * striketh upon *Venus* and *Saturn*, and *Mars* giveth him the Sound from the Fire, and thus *Jupiter* rejoyceth in *Sol*.

* Or, *Playeth.*

22. Here lieth the Pearl, dear Brethren; *Mercury* maketh the Understanding in *Jupiter*, for he † severizeth the thoughts, and makes them act and move; He taketh the infiniteness of the thoughts into his Desire, and maketh them essential; this he doth in *Sulphur*, and his Essence is the manifold Power of the Smell and Taste, and *Saturn* giveth his sharpness thereinto, so that it is Salt.

† Or, *Distinguisheth the senses.*

23. But I understand here the vertual Salt in the Vegetable Life: *Saturn* maketh the Common Salt in the Water; * He is an Heavenly and an earthly Labourer, and laboureth in each Form according to the property of the Form; as it is written, *with the holy thou art holy, and with the perverse thou art perverse.* In the holy Angels the Heavenly *Mercury* is holy and divine, and in the Devils he is the Poyson and Wrath of the Eternal Nature according to the dark Impressions property, and so forth through all things; as the property of each thing is, so is its *Mercury*, *viz.* its Life; in the Angels he is the Hymn of Gods Praise, and in the Devils he is the Curling and Awakening of the opposite Will of the bitter poysonful Enmity.

* Viz. *the mercury.*

24. Thus likewise it is to be understood in men and all Creatures, in all whatsoever doth live and move; for the outward *Mercury* is the outward Word in the outward World; * He is the outward *Verbum*, and *Saturn* with the Impression is his Fiat, which maketh

* Viz. *mercury.*

maketh his Word Corporeal; and in the inward Kingdom of the divine Power he is the Eternal Word of the Father, whereby he hath made all things in the outward [Principle,] understand, with the Instrument of the outward *Mercury*.

25. The outward *Mercury* is the Temporal Word, the Expressed Word; and the inward [*Mercury*] is the Eternal Word, the Speaking Word; the inward Word dwelleth in the outward, and maketh through the outward all outward things; and with the inward, inward things: The inward *Mercury* is the Life of the Deity, and all divine Creatures; and the outward *Mercury* is the Life of the outward World, and all external Corporality in men and beasts, in Vegetables and Animals, and maketh a peculiar Principle, *viz.* a likeness of the divine World, and this is the manifestation of the divine Wisdom.

26. The seventh Form is called *Luna*, the Amassed Essence; what *Mercury* hath comprized in *Sulphur*, that is a Corporeal or Substantial Hunger of all Forms; the Property of all the six Forms doth lie therein, and it is as a Corporeal Being of all the rest; this Property is as a Wife of all the other Forms; for the other Forms do all cast their Desire through *Sol* into *Luna*; for in *Sol* they are spiritual, and in *Luna* Corporeal; therefore the Moon assumeth to it the Sun-shine, and shineth from the Sun; whatsoever the Sun is, and maketh in the Spirit-life in it self, the same *Luna* is and maketh Corporeal in it self.

27. It is Heavenly and Earthly, and ruleth the Vegetative Life; it hath the *Menstruum*, *viz.* the *Matrix* of *Venus* in it; all whatsoever is Corporeal doth * congeal in its property; *Saturn* is its Fiat, and *Mercury* is its Husband, which doth Impregnate it, and *Mars* is its Vegetable Soul, and the Sun is its Centre in the Hunger, and yet not wholly in the Property; for it receiveth only the white colour from the Sun, not the yellow, or the red, *viz.* the majestatical; therefore in its property lieth Silver in Metals, and in *Sol* his property Gold; but being *Sol* is a Spirit without Essence, thereupon *Saturn* holds the Suns Corporeal Essence in himself to lodg in; for he is the Fiat of the Sun; he keeps it shut up in his dark Cabinet, and doth only preserve and keep it; for it is not his own Essence, until the Sun sends him his Faber *Mercury*, to whom he gives it, and to none else.

* *Thicken, curdle.*

28. Observe this, ye Wisemen! It is no fiction or fallacy; let the Artist but understand us aright; he must bring the Jewel shut up in *Saturn* into the Mother of Generation, *viz.* into *Sulphur*, and take the Faber, and divide all Forms, and separate the variety of Hungers, which the Faber himself doth, when the Artist brings the work into the first Mother, *viz.* into *Sulphur*; but he must first

baptize the froward Child with the Philosophical Baptism, lest he makes a Bastard of *Sol*; and then let him lead him into the Desart, and try whether *mercury* will eat Manna in the Desart after the Baptism; or whether he will make Bread of Stones; or whether he will aspire aloft as an haughty Spirit, and precipitate himself from the Temple; or whether he will worship *Saturn*, in whom the Devil sits hidden: This the Artist must observe; whether *mercury* the wicked poysonful Child receiveth the Baptism; whether he can feed of Gods Bread or no.

29. If he now doth eat, and stand out in the Temptation, then will the Angels appear unto him after forty days, and then let him go out of the Desart, and eat his own food, and so the Artist is ready and fit for his work; if not, then let him by all means leave it, and as yet account himself unworthy thereunto.

30. He must have the understanding of the Generation of Nature, else all his labour and pains is to no purpose, except the Grace of the most High hath bestowed upon him some Particular, that so he is able to Tincture *Venus* and *Mars*, which is the shortest [and most ready way] if God shews him such an *Herb*, wherein the Tincture lieth.

31. The Lunar Body of metals lieth in the Sude of the Earth, in *Sulphur* and *Mercury*, covered internally with the Coat of *Venus*, and cloathed externally with the Cloke of *Saturn*, as we see plainly, and is a degree more external then the Solar Body: Next after *Luna*, *Jupiters* Body is also a degree more external; next *Jupiter*, the Body of *Venus* is a degree also more external; but *Venus* is a sly Bird, she hath also the inward Solar Body, she taketh *Mars* his Coat upon her, and hides her self in *Saturns* Cabinet, but she is manifest, and not hidden.

32. Next *Venus*, *Mars* is likewise a degree more external, and nearer to earthliness; and next *Mars*, *Mercury's* Body is a *particula* of all the rest; on one part most nigh to the earthly Corporality, and on the other part neareſt the Heavenly; and next *Mercury*, *Luna* is on the earthly part wholly earthly, and on the heavenly part wholly heavenly; it * carrieth an earthly and heavenly face towards all things; to the Evil it is Evil, and to the Good it is Good; to a pleasant Creature it giveth its best in the Taste, and to a bad creature it giveth the Curse of the corrupted Earth.

* *It giveth a cursing or a blessing Aspect.*

33. Now in all this, as the Property of each thing is internally, so it hath externally its Signature, both in Animals and Vegetables, and this you shall see in an Herb, so likewise in Trees and Beasts, and in men also.

34. If the Saturnine property be predominant, and chief in a thing

thing, then it is of a black, grayish colour, hard and spare, sharp, sowre, or salt in taste; it gets a long lean † body, gray * in the eyes, of a dark blue, of a very slender body, but of a hard touch, albeit the property of *Saturn* is very seldom alone master in a thing; for he soon awakeneth *Mars* with his hard Impression, who maketh his property benty and crooked, full of knots, and hindereth the body from growing high, but is full of branches, and rugged, as is to be seen in Oak-shrubs, and the like Trees.

† *Stalk*, or *Blossom.*

* Or, *Of whitish buds in vegetables.*

35. But if *Venus* be next * *Saturn* in any place in the Sude of the Earth, then the Sude in the *Sulphur* of *Saturn* causeth a tall, strong body; for it giveth its sweetness into *Saturns* Impression, whereby *Saturn* becomes strong and lusty, and if *Venus* be not hindered by *Mars*, it grows a great, tall, slender Tree, Herb, Beast, or Man, or what ever it be.

* *In Conjunction with Saturn.*

36. But if *Jupiter* be next him in the property of *Venus*, so that *Jupiter* is stronger in *Saturn* then *Venus*, and *Mars* beneath *Venus*, then it falls out to be a very excellent fair Body, full of vertue and power, also of a good taste; its eyes are blue, and somewhat whitish, of a meek property, but very potent; if it fall out, that *Mercury* is between *Venus* and *Jupiter*, and *Mars* undermost, then is this property in *Saturn* graduated in the Highest degree with all power and vertue, in words and works, with great understanding.

37. If it be in Herbs, then they are long of a middle sized stature or stalk, of a very curious form, fair blossoms, white, or blue; but if the Sun also casteth the influence of his property into it, then doth its colour by reason of the Sun incline to yellow; and if *Mars* hindereth not, then is the Universal very Soveraign in the Thing, be it either a man, or other creature, or an Herb of the Earth: This let the *Magus* well observe, it withstandeth all malignity, and false influences and assaults from the Spirits, what ever they be, so far as a man himself be not false and wicked, and inclines his desire unto the Devil, as *Adam* did, in whom also the Universal was wholly compleat.

38 With these Herbs a man may cure, and heal without any art of the Artist; but they are rarely and seldom found, yea not one amongst many seeth them, for they are nigh unto Paradise: The Curse of God hides the eye-sight of the wicked, that it doth not see, although they should stand before his eyes; yet in such a Conjunction of the Planets they are manifest, and may not be hid; therefore there lieth a great Secret in many an Herb and Beast, if the Artist knew it, and had the true skill to use it; the whole *Magia* lieth therein; but I am bidden to be silent by reason of the wicked, who is not worthy of it, and is justly plagued with the Plague wherewith he plagueth other honest people, and tumbleth himself in the mire.

39. But if *Mars* in his property be next *Saturn*, and *Mercury* casteth an oppofite Aſpect, and the Power of *Venus* be under *Mars*, and *Jupiter* under the property of *Venus*, then out of this Property all is corrupted and poyſoned; a poyſonful Herb, Tree, Beaſt, or whatſoever it be, if it falleth into the corrupt humane Property, then it is fitted and prone to Evil; but if the Moon bringeth its powerful Influence thereinto, then is the falſe *Magia* ready in the Lunar *Menſtruum*, and Witchcraft is manifeſt, of which I muſt here alſo be ſilent, and will only ſhew the Signature.

40. In an Herb, if the bloſſom be ſomewhat reddiſh, and writhen, or ſtreekt, and inclined to white by the red, then is the power of *Venus* there, which maketh reſiſtance therein; but if it be only reddiſh, and of dark writhes or ſtreeks, with a rough peel or skin on the ſtalk, branch and leaf, then doth the *Baſiliſk* lodg there.

41. For *Mars* maketh it rugged, and *Mercury* is poyſonful therein, which giveth a ſtreekt colour, and *Mars* the red, and *Saturn* the dark, which is a Peſtilence in the Lunar *Menſtruum*, but unto the Artiſt it is an Herb againſt the Peſtilence; if he taketh the Poyſon from *Mercury*, and giveth him *Venus* and *Jupiter* for food, then *Mars* bringeth forth the Vegetable Soul in *Sol*, and turneth his wrathful fire into a Love-fire, which the Artiſt muſt know, if he will be called a Doctor.

42. This Property likewiſe ſigneth the living Creatures both in their voyce and viſage; it giveth a groſs dull ſound, ſomewhat inclining to a ſhrill voyce by reaſon of *Mars*, ſoothing, flattering, and very falſe, lying, commonly red pimples [or ſtreams] in the eyes, or blinking, and rouling unſteady eyes: In Herbs this Property likewiſe yeeldeth a taſte very loathſom, whence in mans life, *viz.* in *Mercury*, if it takes it down, a ſtirring boyling poyſon doth ariſe, which doth darken and obſcure the life.

43. The Phyſician muſt have a care of the Herbs of this Property; they are not to be taken into the body, but they are poyſonful, of what Name ſoever they be; for there often hapneth ſuch a Conjunction of the Planets, which doth ſometimes ſo prepare an Herb, which is good if it be ſubject to *Saturn* and *Mars*: So likewiſe it falleth out ſometimes, that an Evil Herb by reaſon of a good Conjunction, if in its beginning ſtands in the *Menſtruum*, may be freed from the malignity, which is to be known by the Signature; therefore the Phyſician, who underſtands the Signature, may beſt of all gather the Herbs himſelf.

44. But if *Mars* be next *Saturn*, and *Mercury* very weak, and *Jupiter* alſo under *Mars* in the Property, and *Venus* casteth an

oppoſite

oppoſite Aſpect or Diſſent with its Deſire, then it is good; for *Jupiter* and *Venus* do change the Wrath of *Mars* into Joy, which produceth hot wholeſom ſeverain Herbs, which are to be uſed in all hot Diſeaſes and Hurts; the Herb is rough, and ſomewhat pricky, the leaves on the branches; ſo likewiſe the ſtalk is fine thin, according to the nature of *Venus*, but the vertue and power is of *Mars* and *Jupiter*, well mixed and Tempered, commonly with browniſh bloſſoms, forcing forth in the Property, and that becauſe *Mars* is ſtrong therein with his Wrath; but being his Wrath is changed by *Jupiter* and *Venus* into a pleaſant Property, the Wrath becomes a Deſire of Joy.

45. The Phyſician muſt not give *Saturn* without *Mars* in hot Diſeaſes, not Cold without Heat, elſe he enkindleth *Mars* in the Wrath, * and ſtirreth up *Mercury* in the hard Impreſſion in the property of Death; *Mars* belongeth to the cure of every *Mars*-like Sickneſs, which is of Heat, and pricking pangs: But let the Phyſician know, that he muſt firſt correct and qualifie *Mars*, which he intends to miniſter with *Jupiter* and *Venus*, that *Mars* his Wrath may be changed into Joy, and then he will alſo change the Sickneſs in the body into Joy, Cold is quite contrary to it.

* Text, *that he ſtirreth, &c.*

46. If the Phyſician adminiſtreth *Saturn* only and alone to a martial Diſeaſe or Hurt, then *Mars* is diſmayed with Death, and falleth down with his force and ſtrength into Deaths property; and now being he is the fire in the body, the Lifes fire becometh thereupon deadly in the Elemental property; for he ſoon awakeneth *Mercury* in the property of Cold; but yet the Phyſician muſt have a care that he adminiſtreth not in an hot Diſeaſe the raw undigeſted hot *Mars*, in which *Mercury* is wholly inflamed and burning; for he enkindleth the fire more vehemently in the body; he muſt firſt mollifie *Mars* and *Mercury*, and put * them into Joy, and then it is right and good.

* *Sublime them.*

47. The hotter an Herb is, the better it is hereunto; yet its wrathful Fire muſt be changed into Love, and then he can alſo change the Wrath in the Body into Joy; all according as the property of the diſeaſe is, that the diſeaſe be able to bear it; for unto a weak fire in the body, which is tyred and languiſhed by reaſon of the Heat, and rather inclines to Cold, *viz.* to the poyſon of *Mercury*, where the life is in danger, there belongeth a Cure with a fine ſubtle Heat, wherein *Venus* is ſtrong, and *Mars* very tender and milde by reaſon of *Venus* her Power; *Jupiter* need not be ſtrong there, leſt he make *Mars* and *Mercury* too ſtrong, ſo that the weak life, before it is quickened and refreſhed, is overwhelmed, and brought into the Mercurial Poyſon.

48. An

48. An Herb in this aforesaid Property groweth not high, it is somewhat rough in the touch; the rougher it is, the stronger is *Mars* therein; it is better to be used outwardly to wounds and sores, then inwardly: The fine and subtle part is to be taken into the body, and is expulsive; the more subtle it is, the nigher it is to the life in the body, which the Physician may very well know by its Salt; for no rough wilde property is to be taken into the body, unless the body be inflamed with a sudden Poyson, where the life also is fresh and strong, then a vehement resistance must be used; yet *Mercury* and *Mars* must not be administred in the Wrath, but in their most potent Power; *Mars* in the greatest Heat, but before changed into Joy, and then he also changeth *Mercury* according to himself: *Iupiter* belongeth to the transmutation of wrathful *Mars*, but he must be first introduced into *Sol*'s property, and then he is rightly fit thereunto.

49. Every living Creature, according to its kind in the foregoing property, is friendly and pleasant, if you deal friendly and gently with it; but if it be dealt roughly with, then *Mercury* is stirred up in the Poyson-property; for *Mars* soon boyleth up, and gets aloft in the bitter property, and then the Anger springeth forth; for the ground of all Malignity lieth therein; but if it be not stirred up, then it is not manifest; as a great sickness which lieth in the body; but while the same is hid, and not enkindled, it is not manifest and apparent.

50. But if *Mercury* be next *Saturn* in the Property, and next him the Moon, and *Venus* and *Iupiter* beneath, and also weak, then let *Mars* stand where he will, yet all is earthly; for *Mercury* is held in the austere Impression in the Cold property, *viz.* in Deaths Form, and his *Sulphur* is earthly; if *Mars* comes near unto it, then it is poysonful also, but if *Venus* maketh an oppositon therein, then the Poyson is resisted, yet it is but earthly; it giveth a greenish colour from the Power of *Venus*.

51. But if *Venus* be next *Saturn* in the Property, and the Moon not opposed by *Mars*, and *Iupiter* likewise goeth in his own Power, then all is pleasant [and lovely under that Property or Constellation,] the Herbs are slender, single, and soft in touch, of white blossoms, unless *Mercury* brings in a mixt colour from the Power of the Sun, *viz.* from *Mars* half red, and from *Iupiter* bluish, and it is weak in the Property, and of little use in Physick, yet not hurtful; in the Creature it gives a pleasant courteous humble life, with no deep reason [reach or capacity,] but if *Mars* comes thereunto, the Creature is small, or thin, of a white, weak, and effeminate nature.

52. There are three especial Salts which may be used for to cure

cure, which belong unto the Vegetable Life, *viz. Iupiter, Mars*, and *Mercury*; these are the Working Life, in which the Sun is the right Spirit, which maketh these Salts † Operative.

† *working, powerful, or vertual.*

53. The Salt or Power of *Iupiter* is of a pleasant good smell and taste from the inward Original [of the Property] of the Liberty of the divine Essence, and from the external [Principle or Original] of the Property of the Sun and *Venus*, but yet it is not alone of it self of sufficient Power in Nature; for the outward Nature consists in Fire and Anguish, *viz.* in Poyson, and * *Jupiters* Power is opposed to the fiery Poyson life, which maketh a Temperature in the poysonful Nature, *viz.* a Desire of Meekness out of the Enmity.

* *The jovial Vertue.*

54. The Salt of *Mars* is fiery, bitter and austere, and the Mercuriall Salt is anxious and raging, like a Poyson, inclined both to Heat and Cold; for it is the Life in *Sulphur*, and unites [or assimulates] it self according to each things Property; for if it comes into *Jupiters* Salt, it causeth Joy and great Power; but if it comes into *Mars* his Salt, it maketh bitter Pangs, Stitches, Akings, and Woe; but if it comes into *Saturns* earthly Salt, it maketh Swellings, Anguish, and Death, if it be not hindered by *Jupiter* and *Venus*: *Venus* and *Jupiter* are opposite to *Mars* and *Mercury*, that so they might Temperize them both, and without the Power of *Mars* and *Mercury* there would be no Life in *Jupiter*, *Venus*, and *Sol*, but only a stilness; *therefore the worst is as profitable as the Best*, and the one is the cause of the other.

55. But the Physician is to heed and mind what he takes in hand, lest he inflame the Mercurial Poyson more and more in his Patient, or introduce it into another adverse Source: He ought indeed to use the Martial and Mercurial Salt for his Cure, but he must first reconcile *Mars* and *Mercury* with *Venus* and *Jupiter*, that so both these angry Adversaries may resign their Will into *Jupiters* Will, so that *Iupiter*, *Mars* and *Mercury* may all three obtain one Will in the Power, and then the Cure is right, and the Sun of Life will again enkindle it self in this Union and Agreement, and also temperize the Nauseate of the Disease in the Contrariety in the Salt of the Disease, and turn *Mercury*'s Poyson, and *Mars* his bitter Fire into a pleasant *Iupiter*.

56. This is now to be understood only concerning the Vegetable Soul, *viz.* concerning the outward Man, which liveth in the four Elements, and concerning the sensible and feeling Property.

57. * Reason likewise is to be cured with its likeness; for as Reason may be brought by words into a sensible Sickness and Disease, so that Reason may vex, fret, and torment it self, and at

* *Ratio.*

last fall into an heavy sad Sickness and Death; so also it may be cured with the * application of the same thing [with its own Assimilate.]

* *Opposition.*

58. As for example; An honest man falls into great debts, care, trouble and distress, which doth even afflict him nigh to death; but if a good friend comes and payeth his debt for him, then is the Cure soon effected with its likeness: Even thus it is in all things, whence the disease is arisen, even such a like Cure is requisite for the restoring its health; and thus it is likewise in the † mental Soul.

† *Otherwise Metalline.*

59. The Soul of the poor Sinner is poysoned in the Anger of God, and the *Mercury* (understand the eternal *Mercury* in the eternal Nature) is inflamed in the Souls property in the fiery *Mars* of Gods Anger, which doth now burn in the Eternal *Saturn*, *viz.* in the horrible Impression of Darkness, and feeleth the sting of the poysonful angry *Mars*; His *Venus* is imprisoned in the house of misery, his Water is dryed up, his *Jupiter* of Understanding is brought into the greatest folly, his Sun is quenched, and his Moon turned to dark night.

60. Now he cannot be cured and remedied any other way, save with the likeness; he must again appease the mental *Mercury*; he must take *Venus*, understand the Love of God, and introduce it into his poysonful *Mercury* and *Mars*, and Tincture the *Mercury* in the Soul again with Love, and then his Sun will again shine in the Soul, and his *Jupiter* will rejoyce.

61. Now if thou sayst, That thou canst not, and that thou art too strongly captivated, I say also, that I cannot; for it lieth not in my willing, running and toiling, but it lieth in the Compassion of God; for I cannot by my own strength and ability overcome the wrathful Anger of God which is enkindled in me; but seeing his dear Heart hath freely given it self again out of Love, and in Love, into the Humanity, *viz.* into the poysonful enkindled *Mercury* in the Soul, and Tinctured the Soul, *viz.* the Poyson-Source of the Eternal Nature in the Eternal Fathers Natures property; therefore I will cast my will into his Tincture, and I will go with my will out of the Enkindled Poyson-Source, out of the evil *Mercury* in Gods Anger into his Death, and with my corrupted will I will dye with him in his Death, and become a Nothing in him, and then he must be my Life.

62. For if my will is a Nothing, then he is in me what he pleaseth, and then I know not my self any more, but him; and if he will that I shall be Something, then let him effect it; but if he willeth it not, then I am dead in him, and he liveth in me as he pleaseth, and so then if I be a Nothing, then I am * at the End,

* Or, *In.*

in

in the Essence out of which my Father *Adam* was created, for out of Nothing God hath created all things.

63. The Nothing is the highest Good, for there is no *Turba* therein, and so nothing can touch [or annoy] my Soul; for I am a Nothing to my self, but I am Gods, who knoweth what I am, I know it not, neither shall [or ought] I to know it.

64. And thus is the Cure of my Souls sickness; he that will adventure it with me, shall find by experience, what God will make of him: As for example; I here write, and I also do not do it; for I, as I, know nothing, have also not learned or studied it; so then I do it not, but God doth it in me as he pleaseth.

65. I am not known to my self, but I know unto him what and how he pleaseth: Thus I live not to my self, but unto him; and Thus we are in Christ only One, as a Tree in many boughs and branches, and he begetteth and bringeth forth the fruit in every branch as he pleaseth, and thus I have brought his Life into mine, so that I am Atoned with him in his Love; for his Will in Christ is entered into the Humanity in me, and now my Will in me entereth into his Humanity; and thus his living *Mercury*, that is, his Word, *viz.* the Speaking *Mercury*, Tinctureth my wrathful Evil *Mercury*, and transformeth it into his; and thus my *Mars* is become a Love-fire of God, and his *Mercury* speaketh through mine, as through his Instrument, what he pleaseth; and thus my *Iupiter* liveth in the Divine Joy, and I know it not; the True Sun shineth unto me, and I see it not; for I live not to my self, I see not to my self, and I know not to my self: I am a thing, and I know not what; for God knoweth what I am; and so now I run and tend to and fro as a thing, in which the Spirit driveth [or acteth] me as he pleaseth; and Thus I live according to my inward Will, which yet is not mine.

66. But yet I find in me another Life, which I am, not according to the Resignation [or Self-denyal,] but according to the Creature of this World, *viz.* according to the Similitude of Eternity; this Life doth yet stand in poyson and strife, and shall yet be turned to Nothing, and then I am wholly perfect: Now in this same Life, wherein yet I find my self-hood, is Sin and Death, and these likewise shall be brought to Nothing; and in that Life, which God is in me, I † hate Sin and Death; and according to that Life which yet is in my self hood, I hate the Nothing, *viz.* the Deity: Thus one Life fighteth against the other, and there is a continual Contest in me; but being Christ is born again in me, and liveth in my Nothingness, therefore Christ will, according to his Promise made in Paradise, bruise the head of the

† Or, *I am an enemy.*

Serpent, *viz.* of my Self-hood, and mortifie the evil man in my Self, so that he himself may truly live [in me.]

67. But what shall Christ do with the evil man? shall he cast him away? No! for he is in Heaven, and doth thereby accomplish and effect his Wonders in this World, which stands in the Curse: Now each laboureth in its own [Vineyard,] the outward Man laboureth in the Cursed World, which is Evil and Good, in the Wonders of God, *viz.* in the Mirror of Glory, which yet shall be revealed in him; and the inward Man is not its own, but Gods Instrument, with whom God maketh what he pleaseth, till the outward with its Wonders in the Mirror shall also be manifest in God, and even then is God All in All, and he alone in his Wisdom and Deeds of Wonder, and Nothing else besides; and this is the Beginning and the End, Eternity and Time.

68. Now understand it aright; unto the outward Man there appertaineth a Cure from the outward, *viz.* from the outward Will of God, who hath made himself external * with this visible World; and for the inward Man there is a Cure from the inward World, which God is All in All; only One, not many, one in all, and all in one; but if the inward Penetrates the outward, and illustrate it with its Sun-shine, and the outward receiveth the Sun-shine of the inward, then is it tinctured, cured, and healed by the inward, and the inward doth illustrate it, as the Sun through-shines the water, or as the fire do set the Iron quite through of a light glee; here now needeth no other Cure.

* *In*, or *by*.

69. But seeing the Devil in the Wrath of the eternal Nature doth oppose the Soul, as an enemy of the Soul, and continually casteth his poysonful Imagination at the Soul to tempt and try it, and the Anger or Wrath of the Eternal Nature is manifest in the outward Man, which *Adam* awakened and stirred up; thereupon this Wrath is oftentimes stirred up by the Devil and his servants, that it doth effectually work and burn in the outward body, and even then the inward Love-fire goeth out in the outward Man, as a red-hot Iron is quenched in the water; yet not so soon in the internal, but in the external [Man,] unless the outward Man continue lying in the † mire of sin; so that the Soul which had given it self into the Nothing, *viz.* into the Liberty, into the Life of God, doth enter again with its Desire into the outward sinful Man, then it loseth the inward Sun; for it goeth again out of the Nothing into the Something, *viz.* into the Source.

† Or, *Water.*

70. Thus the outward body must then have an outward Cure; and albeit the inward Man yet liveth in God, yet whereas the Soul hath Imagined into the outward Wrath, so that the divine Tincturation is no longer in the outward Man; the outward

Mercury

Mercury, *viz.* the * Expressed Word, must have a Tincturation from the outward expressed Love and Light, unless the Will-spirit of the Soul doth wholly re-enter into the inward hidden Man, and be again † transmuted; and then the Cure may be again introduced into the outward Man (being the * through-shining Love of God in the Light,) which is exceeding precious.

* *Outspoken.*
† *Transformed.*
* *The transforming Light of God in the dark Soul, such as shined in Enock, Elias, Paul, &c.*

71. But now this Herb is rarely to be found upon the Earth; for men do eat only of the forbidden Tree; therefore the Poyson of the Serpent doth so spring up in them in the Wrath of the eternal and external Nature, so that they must also have an external Cure for their Serpents Poyson in the outward *Mercury*.

72. It is indeed Possible for a man to live without sickness, but he must bring the divine Tincturation from the inward Man through the outward, which is very difficult [to do] in the World; for the outward Man liveth amongst the thorns of Gods Wrath, which gall and sting him on every side, and blow up the Wrath of God, so that it burneth in the outward Man, and then the Tincturation of Gods Love may not continue there; it is indeed there, but not in the outward enkindled Abominations, but it dwelleth in it self, like as the Light dwelleth in the Darkness, and the Darkness comprehends it not, also knoweth nothing thereof; but when the Light is manifest in the Darkness, then is the Night changed into Day.

73. Thus it is likewise with Man; of what Light Man liveth, of that also cometh his Cure; if he liveth in the outward World, then the outward Goodness and Love, *viz.* the outward *Jupiter* and *Venus* with the Sun must be his Cure, or he remaineth in the Angry *Mars*, and in the poysonful *Mercury*, in the earthly Moon, captived in the Impression of *Saturn*, *viz.* in the earthly *Sulphur*, which however is made manifest, and awakened in the outward Man by *Adam*, for whose sake the outward Man must dye, putrifie, and so enter again into the Nothing, *viz.* into the End; or as I might better say, and signifie it, into the beginning of the Creation, into the Essence, out of which it went, and departed with *Adam*.

CHAP. X.

Of the inward and outward Cure of Man.

1. LEt the Lover of God understand us aright; We do not go upon an Historical Heathenish Conjecture, but only and alone upon the Light of the outward Nature; both Suns shine unto us. Understand us aright, and see! how God hath Cured Man when the Poyson of the Serpent and Devil held him imprisoned in Death, and how he yet still cureth the poor Soul captivated in Gods Anger; the like Process also must the Physician keep in curing the outward body.

2. The divine Light and Love was extinguished in *Adam*, because he Imagined into the Serpents property, *viz.* into Evil and Good, so that the Poyson of Death began effectually to work in *Mercury*, and the Source of Anger was inflamed in the eternal *Mars*, and the dark Impression of the eternal Natures property took possession of him; his body became Earth in the dark Impression in the Poyson of the enkindled *Mercury*, and was an enmity against God; he was utterly undone, and there was no remedy for him by any Creature, neither in Heaven, nor in this World, the wrathful Death captivated him in Soul and Body.

3. Now how did God do to Cure him, and Tincture him again? did he take a strange thing thereunto? No! He took the Likeness, and cured him with that, what was corrupted in him, *viz.* with the divine *Mercury*, and with the divine *Venus*, and with the divine *Jupiter*; understand, in Man was the Expressed Word, which I call the Eternal *Mercury* in Man; for it the true ruling acting Life; it was inspired or in-spoken into Mans Image (which God created out of his Essence into an Image according to God) as into a Creatural Image, which was the Soul with the Property of all the Three Worlds, *viz.* with the World of Light and Understanding, which is God, and with the Fire World, which is the Eternal Nature of the Father of all Beings; and with the Light, Love-World, which is Heavenly Corporality; for in the Love-desire is the Essence, *viz.* the Corporality.

4. The Desire of Love is Spirit, and is the Heart of God, *viz.* the right divine Understanding: In the Love-Essence *Mercury* is Gods Word, and in the fiery Nature he is the Wrath of God, the Original of all Mobility and Enmity, also of Strength and Omnipotence; the fiery Property maketh the Light, *viz.* the Liberty

Liberty desirous, so that the Nothing is a Desire, and this Desire is the Love of God, which *Adam* did extinguish in him; for he Imagined after Evil and God, that is, after Earthliness; the Earthliness came forth into a Being both out of the Wrath, and out of the Love-Being, and that through Gods Motion, that the Wonders of the Abyss and Byss might be made manifest, that Good and Evil might be made known and manifest; and this *Adam* being the Image of God should not do, for God had created him unto his Image; He should have Tinctured the Fire-World and outward World with the Word of Love, that so none of them should be manifest in him, like as the day holdeth the night avalled in it self.

5. But by false Imagination he hath awakened and manifested the dark and poysonful Mercurial Fire-World in him, so that his bodily Essence of the dark Impression is fallen unto the evil Part in the poysonful Mercurial Property, and the Soul is become manifest in the Eternal Nature in the Fathers Fire-property, *viz.* in the poysonful hateful *Mercury*, according to which God calleth himself an *angry zealous God*, and *a consuming fire*.

6. Now to help and restore this again, *viz.* the Image of God, God must take the right Cure, and even the same which Man was in his innocency: But how did he effect it? Behold O Man, behold and see, open thy Understanding, thou art called.

7. He introduced the holy *Mercury* in the Love-flame, *viz.* in the fiery Love with the Desire of the divine Essentiality, or after the divine Essentiality (which Desire maketh divine Corporality in it self) again into the Expressed Word, *viz.* into the Mercurial Fire-Soul, (understand, into the Souls Essence in the Womb of *Mary*,) and became again that same Image of God; He Tinctured the Poyson, *viz.* the Wrath of the Father of all Essences, with the Love-fire; He took only even that same *Mercury* which he had breathed into *Adam* for an Image, and formed into a Creature; He took only that same property, yet not in the Fires property, but in the burning Love; He did with the Love introduce again the Light of the Eternal Sun into the humane property, that he might Tincture the Wrath of the enkindled *Mercury* in the humane property, and inflame it with Love, that the humane *Jupiter*, *viz.* the divine Understanding, might again appear and be manifest.

8. Ye Physicians, if ye here understand nothing, then ye are captivated in the Poyson of the Devil: Behold, I pray the right Cure, wherewith the enkindled *Mercury* in Mans life is to be remedied; it must be a *Mercury* again, but first enkindled in *Venus* and *Jupiter*; it must have the Suns property, which it attains unto

unto by *Jupiter* and *Venus*: As God dealeth with us poor men, so must the outward poysonful sick *Mercury* be Tinctured with such an external Cure; not with the dark Impression of *Saturn*, with Cold, (unless it be first sweetly appeased and qualified with *Jupiter* and *Venus*, that the Sun doth again shine in *Saturn*,) but with meek Love; this is his right Physick, whereby the Death is changed into Life; yet this is only a common manual Cure, which the Vulgar may learn.

9. But it behoveth the Doctor, if he will be called a Doctor, to study the whole Process; how God hath restored the *universal* in Man, which is fully clear and manifest in the Person of Christ, from his Entrance into the Humanity, even to his Ascention, and Sending of the Holy Ghost.

10. Let him follow this entire Process, and then he may find the Universal, provided he born again of God; but the selfish pleasure, worldly glory, covetousness and pride doth lie in the way. Dear Doctors, I must tell you, the Coals are too black, ye defile your white hands therewith; the true unfeighned self-denying Humility before God and man doth not relish with you; Therefore ye are blind: I do not tell you this, but the Spirit of Wonders in its manifestation.

11. But we will give Direction unto the desirous Seeker, who would fain see, if he knew the way fitly to attain his intent; for the time is at hand, where *Moses* is called from the Sheep to be a Shepherd of the Lord, which shall shortly be manifest, maugre all the raging and raving of the Devil: Let not the dear and worthy Christendom think, being now it doth seem as if she should go to wrack and ruine, that it is utterly undone; No: The Spirit of the Lord of Hoasts hath out of his Love planted a new branch in the humane Property, which shall root out the thorns of the Devil, and make known his *Child Jesus* to all Nations, Tongues and Speeches, and that in the Morning of the Eternal Day.

12. Dear Brethren, behold, I pray the right Cure; What did God with us when we lay sick in Death? did he quite cast away the created Image, understand the outward Part, *viz.* the outward Corrupt Man, and make wholly another new Man? No, he did it not; although he introduced Divine Property into Our Humanity, yet he did not therefore cast away our Humanity, but brought it into the way or Process to the New-birth.

13. What did he? He suffered the outward Humanity, *viz.* the outward Water, understand the Essentiality of *Venus*, which was shut up in the Wrath of Death, to be baptized with the Water of the Eternal Essence, and with the Holy Ghost, that the Incentive of the outward Essentiality shut up in Death, might again glow,

as

as a fire that falleth into Tinder: Afterward he withdrew his outward food from the outward Body, and brought it into the Desart, and let it hunger, and then the Spark enkindled from the Fire of God must * Imagine into God, and eat Manna of divine Essentiality forty days, of which *Israel* was a Type in the Wilderness *Sinai* with their Manna: The Essence of Eternity must overcome the Essence of Time; therefore it is called a Temptation of the Devil; for the Devil as a Prince in the Wrath of God did there tempt the outward Humanity, and did represent all that unto it wherein *Adam* fell, and became disobedient unto God.

* *Put its desire, hunger and Imagination into the Nothing, the highest Good or Omnipotence, and eat of Gods Bread.*

14. There now it was tryed whether the Image of God would stand, being internally there was Gods Love-fire, and externally the Baptism of the Water of Eternal Life: Here the Soul was tempted, whether it would be a King, and an Angelical *Throne* in the stead of the fallen Angel, and possess the Elected Throne of God in the Royal Office, from which Lucifer was taken, and thrust into the Darkness, *viz.* into the Throne of Poyson and Death; but seeing he did stand (in that the Soul did resign and submit its Will alone into Gods Love-fire, and desired no earthly food, nor the earthly Kingdom, Good and Evil, for outward Dominion,) the Process to the *universal, viz.* to the Restoration of all that which *Adam* had lost, did further proceed and go on; *He turned water into wine.*

15. Ye Physicians, observe this, it concerns you in your Process, you must also go the same way to work; *He healed the sick*; so you must likewise make the Form in your poysonful *Mercury* whole and sound by the Power of the Philosophical Baptism; He made the dead alive again, the dumb to speak, the deaf to hear, the blind to see, and cleansed the Lepers; all this must go before, that all the Forms in *Mercury* may be pure, sound, and living, which *Mercury* himself doth make after the Baptism and Temptation; as the living speaking *Mercury* did this in the Person of Christ, the Artist cannot do it, only there must be Faith; for Christ also Testifieth, that he could not do many Wonders at *Capernaum*, save heal a few diseased; for the Faith of the Capernaitans would not enter into the Divine *Mercury* of Christ.

16. So that we see there, that the Person of Christ, *viz.* the Creature, could not work the Wonders in its own Power, but the *Mercury*, *viz.* the living speaking Word in him; for the Person did cry and call into God, *viz.* into the speaking Word, and set its Desire thereinto; as we may see in the Mount of *Olives*, where he prayed, that he did sweat drops of blood; and by *Lazarus*, when he would raise him up, he said, *Father, hear me; but I know that*

thou always hearest me; yet because of those that stand by, I say it, that they may beleeve that thou workest by me.

17. Thus the Artist must not arrogate any thing unto himself, the *Mercury* doth it self after the Philosophick Baptism work these Wonders, before it doth manifest the *universal*; for all the seven Forms of Nature must be Crystalized and purified, if the Universal shall be revealed, and each Form carrieth a peculiar Process when it is to be brought out of the property of the Wrath, and entered into the pure and clear Life, and transmute it self into the Crystalline Sea which standeth before the Throne of the Ancient in the *Revelation*, and change it self into Paradise; for the Universal is Paradifical, and Christ also came therefore into our Humanity, that he might again open or make manifest the Universal, *viz.* the Paradise again in Man; the Speaking Word in Christ wrought Wonders through all the seven Properties or Forms, through the Expressed Word in the Humanity, before the whole Universal was manifest in the Corps of the humane Property, and the Body glorified.

18. Even thus it is in the Philosophical Work, when the *Mercury* shut up in Death receiveth into it the Baptism of its refreshment in Love, then all the seven Forms do manifest themselves in this Property, as came to pass in the Process of Christ in his Miracles, but as yet they are not perfect in the operation of their Properties manifestation.

19. The *universal* is not yet there, until all seven do give their Will into One, and forsake their property in the Wrath, and depart from it with their Will, and take into them the Loves-property; they must take in the Will of the Nothing, that their will be a Nothing, and then it can subsist in the Wrath of the Fire, and there is no further *Turba* therein; for so long as the Desire of the Wrath is in the Form, it is adverse and opposite unto the † second Form, and enflameth the second Form with its wrathful property, that is, it striketh the Signature of the second, and awakeneth it in the Wrath, and then the voyce or sound of the second enkindleth the first Forms property in *Mercury*, and so no Form can attain unto any perfection, that it might enter into Love.

† Or, *other Forms.*

20. Therefore the Artist can effect nothing, unless he gives a Meat unto the Forms, which they all do desire and love to eat, wherein there is no *Turba*: now the Properties cannot eat, being their mouth is frozen up in the Impression of *Saturn*; the Artist must first open their mouth, and make them alive in their Zeal, that all the Forms may be hungry, and then if there be Manna, they do all eat together thereof, and so the precious grain of mustard-seed is sown.

21. Now

21. Now when *Mercury* doth thus awake from the Death of the Impression of *Saturn*, and gets Manna into the mouth of his property, of the poysonful Deaths-Source, then ariseth the Flagrat of the Kingdom of Joy, for it is as a Light which is enkindled in the Darkness, for the Joy or Love springeth up in the midst of the Anger: Now if *Mercury* apprehends the glimpse or aspect of the Love in *Mars*, then the Love dismayeth the Wrath, and it is as a Transmutation, but it is not fixt and stedfast, and as soon as this cometh to pass, the Angelical Properties do appear in view and ken.

The Process in the Temptation.

22. Jesus was led by the Spirit into the Wilderness, and the Devil came unto him, and tempted him. When the Soul of Christ did hunger, the Devil said unto Jesus, Open the Centre in the Stones, that is, the Impressed *Mercury*, and make thee Bread, eat the Substance of the Souls property; what, wilt thou eat of nothing, *viz.* of the speaking Word? Eat of the expressed Word, *viz.* of the property of Good and Evil, and then thou art Lord in both; this also was *Adams* bit, wherein he did eat Death: Then said Christ Jesus, *Man liveth not by bread alone, but by every word which proceedeth from the mouth of God.*

23. Mark! Whence had the Person of Christ the Will, that he would not eat with the Souls Hunger of the Bread which could have been made of stones, which he could well have performed? Or how had it been, if the Hunger of the humane Property had after the Unction of Baptism here eaten in the Temptation of the *Mercury* in the Impression of Death, *viz.* of the *Sulphur* of the expressed Word, in which was the Anger, and from whence the Love was fled, as it is so in the earthly Property?

24. Observe! The Will and Desire to eat of the Speaking Word, came into the Souls property from the Motion of the Deity; when as the same had moved it self in the Soulick Essence, shut up in Death in *Mary* his Mother in her Essence or Seed, and introduced the Aspect of the Eye of God in the Love into the dead Souls Essence, and had manifested the Love in Death, then one Divine Property desired the other, and the Desire of the bodily Hunger to eat of Gods Bread or Essence came from the Baptism: When the Water of the Body, which in the Impression of the Substance was enclosed in Death, did taste the Water of eternal Life in the holy Spirit, *viz.* the holy Spirits Corporality or Essentiality in the Baptism, then the Incentive of the divine Hunger of the Ardent Desire after Gods Essence did arise in the flesh, as a divine Hunger, a glimmering or shining Incentive of Divine Property,

25. Now the Man Christ must hereupon be tempted in Body and Soul, of which he would eat; on one part the Expressed Word of Love and Anger was represented before Body and Soul, in which the Devil would be Lord and Master, and rule therein omnipotently; and on the other part the Speaking Word in the Love-property was only represented to the Soul and Body.

26. Here now began the Combate which *Adam* should have undergone in Paradise; for on one side Gods Love-desire, which had manifested it self in the Soul, did eagerly attempt the Soulick and bodily property, and introduced its Desire into the Souls property, that the Soul should eat thereof, and give the Body Manna thereof; and on the other side the Devil in Gods wrathful property did assault in the Souls property, and brought his Imagination into the property of the first Principle, *viz.* into the Centre of the dark World, which is the Souls Fire-life.

27. Here was the Contest about the Image of God, whether it would live in Gods Love or Anger, in the Fire or Light; for the property of the Soul, as to its Fire-life, was the Fathers, according to the Fire-world; and being the Soul in *Adam* had quenched the Light-world, the Light-world was again incorporated with the Name *Jesus*, which came to pass in the Conception of *Mary*.

*Or, *unto*. 28. Now it was here tryed in the Temptation * of which property man would live; whether of the Fathers in the Fire, or of the Sons in the Light of Love: Here the whole property of Christs Person was Tempted; The Devil said, as he had also said unto *Adam*, Eat of the Evil and Good; Hast thou not Bread? then make Bread of Stones; why dost thou Hunger so long in thy own Property? Then said the Divine Desire, *Man liveth not of Bread alone, but of Every word of God.*

29. Thus the property of the fiery Soul resigned it self with its Desire into the Love, *viz.* into the Speaking Words property, and the fiery Desire did eat Manna in the Love-desire. O ye Philosophers! observe it well; when this was done, the Love transmuted the fiery property into its Love-property; here the Father gave the Fire-Soul unto the Son, understand the fiery property of the Expressed *Mercury* to the Speaking *Mercury* in the Light; for Christ also said so afterwards, *Father, the men were thine, and thou hast given them me, and I give unto them Eternal Life.*

30. Here Gods Love gave the Eternal Love-Life to the Corrupted Humanity; the Love did wholly give it self in unto the Fire-wrath, and transmuted the Wrath of the Soul into a Triumphant joyful Love; but if the Souls and Bodies property had obeyed

obeyed the Devil in Gods Wrath, and made Bread of the Enclosed *Mercury*, and eaten thereof, then had the Will entered again into its self-hood, and could not have been transmuted.

31. But being it entered into Resignation, into the Speaking Word of God, and was willing to be and do what ever that pleased, then the Will went from its self-hood, through the wrathful Death of Gods Anger, *viz.* from the Expressed Word, which the Devil had poysoned with his Imagination quite through the property of the Wrath, and sprang forth afresh with a new Love-desire in God; here the Will was Paradise, *viz.* a divine Love-budding in Death.

32. Thus now the Love-will being set in opposition to the poysonful *Mercury* of the Souls property in the Anger of God, then came the Devil, and said, Thou art the King, who hast overcome, come and shew thy self in thy Miracles and Deeds of Wonder; and he brought him upon the Pinacle of the Temple, and said, *Fall down, that men may see it; for it is written, He hath given his Angels charge over thee, that they should bear thee up in their hands, lest thou dash thy foot against a stone.* Here the Devil would fain that he should use again the Fires might, *viz.* the Souls self-hood in its own fiery property, and depart out of the Resignation into an Arrogation of Self in its own Fire-will (as he had done, and also *Adam*) when he went with the Desire in his own Might into Evil and Good, and would have his eyes open in Evil and Good, as *Moses* writeth thereof, that the Serpent did perswade them thereunto.

33. Here came the fine Adorned Beast again, and tempted the second *Adam* also; for God gave him leave, seeing he said the Fires Matrix had drawn him, he could not stand; here now that should be tryed; for he was an Angel also, as well as the humane Soul, which he had Seduced; but the humane property in Body and Soul in the Person of Christ had once cast it self into the Resignation out of its Self-hood into Gods Mercy, and stood still in the Resignation, *viz.* in the divine Will, and would not cast himself down, or do any thing, save what God alone did by it, and said unto the Devil, *It is written, Thou shalt not tempt the Lord thy God*; which is as much as if he had said, A Creature of God shall will nor do nothing but what God willeth and doth by it; there must be no other God besides the only One to Rule and Will, the Creature must go and do as the Will-spirit of God doth lead it; it must be Gods Instrument, wherewith he worketh, and doth only what he pleaseth.

34. In this proof *Adam* did not ſtand; for he went from the Reſignation into an Arrogation of Self, into an own ſelf-will, and would try Evil and Good, Love and Anger, and prove how Evil and Good taſted. Here, dear man, was the trying ſtate before the Tree of Temptation in Paradiſe, and that was fulfilled which the firſt *Adam* could not, and would not do in divine Obedience in Reſignation.

35. When the Devil ſaw that in this alſo he had no ſucceſs, that the Humanity would not give way to depart out of the Reſignation, out of Gods Will, he carried the Humanity upon an high Mountain, and ſhewed it all the Riches of the World, all whatſoever doth live and move in the *Expreſſed Word*, all the Dominions and Might in the outward Nature, over which he calleth himſelf a Prince, but hath only the one part in the Wrath of Death in poſſeſſion, and ſaid unto it, (underſtand to the humane property,) *If thou fallſt down and worſhipeſt me, I will give thee all this.*

36. The Humanity ſhould again depart out of Reſignation into a Deſire of Propriety, and deſire to Poſſeſs ſomething of its own in arrogation of Self in the Curſed Property, Evil and Good; this had been a dainty diſh and delight unto the Devil; then had he remained King, and his lyes had been Truth; in this *Adam* alſo was Corrupted, and entred into ſelfiſh Propriety, and deſired worldly Dominion and Covetouſneſs (which may be ſeen in *Cain*,) which is the Heart of the poyſonful *Mercury, viz.* its Hungers-deſire, which maketh it ſelf Eſſence according to the property of its Hunger, not Manna, but Earth; as we may ſee in the wilde Earth, what he hath made in the Enkindling, or Motion of the Father in his Fires property, in which Inflammation (*viz.* in the poyſonful Wrath of the Expreſſed *Mercury*) the Devil thought to be a Prince, and is ſo in the ſame property in the wicked, and alſo in the Government of the World in the Wrath; but God holdeth him captive with the Water and Light of the third Principle, ſo that he is not Prince in the Dominion of the expreſſed Word, but the Judges Executioner; He muſt look where *Turba Magna* is enkindled in the Wrath, and there he is buſie ſo far as *Turba Magna* goeth in the Wrath, further his Courage is cooled.

37. He would give the Humanity of Chriſt this whole Dominion to rule in, and above all in the Eſſence of all things, as a mighty God, which notwithſtanding he only poſſeſſeth in the part of the *Turba* in the Wrath of God, and hath it not in his full Domination: He ſhould but ſet his Deſire thereinto, and introduce his Will into him, and he would bring his *Mercury* of the Creature into the Greateſt Omnipotence, that he ſhould be a Lord over Good and Evil, and have all things at Command, to do there-

therewith as he pleased, for so *Adam* had fooled it.

38. His *Mercury* went with the Desire into the Impression, whence Cold and Heat ariseth, and Imagined thereinto, and so the property of the cold and hot Fire did presently boyl up in the *Mercury* of the Creature; and so also the outward Heat and Cold did soon pierce into the enkindled *Mercury* of the humane property, so that the body now suffereth pain from the Heat and Cold, which property before (when as it stood in the free Will of God in the Resignation) was not manifest; and thus Evil and Good did Rule and domineer in *Adam*.

39. For the Centre of Wrath, *viz.* the dark Worlds property, was manifest in him, in a poysonful Deaths property, as the *Mercury* in Man is yet to this day so poysonful, and of a venomous Source; whereas indeed he is changed in the † vital Light into a Solar property, but yet the poyson and property of Death doth hang unto it, and it is his Root; as we plainly see, that so soon as the ready Instrument of his martial fiery Properties Signature or Form is a little struck or played upon, that his evil poysonful fiery Property doth come forth, and shew it self, and inflameth the body, that it doth even tremble and shake for the very poyson of Wrath, and will ever enter into the Enkindled Poyson-Source * in him, who hath awakened and enkindled the same, and assimulate in his malice with the malignant Fomenters malice, and wrestle in the poysonful Properties Right, and then must the Body set to its strength as a Servant, and accomplish the Poysons-will, and wrangle and contest with his Adversary, and beat him, or be beaten of him; let it be either by hand-blows, or words; it is all in this Property, and Desire of this poysonful *Mercury*.

† Or, *Lifes light.*

* Or, *of.*

40. Hence ariseth all War and Contention, namely, from the Dominion of Gods Anger in the Corrupt and Enkindled *Mercury* of the Expressed Word, which doth so act its delight and sport in the poysonful Wraths and dark Worlds property in Man.

41. Therefore the Warrior is a Servant of Gods Anger: He is the Ax wherewith the Angry Husbandman cuts up his Thorns and Bryars from off his ground; He is the chief Worker and Accomplisher of the wrathful Anger of God; Gods Anger according to his Fires property will have it so, and not his Love; and he that suffers himself to be made use of thereunto, he serveth the Anger of God according to the dark and Fire-worlds-desire and property, which in the heavy Fall of *Adam* hath manifested it self in the humane property, and brought Man, *viz.* the Angelical Image, into an half deviliſh Vizard and Likeness; in which property

perty and Image of his Will in the Expressed Creatural *Mercury* or vital Word he cannot inherit Gods Kingdom, but must be born anew in his *Mercury* and Will, with and in Christ, in Gods Love, *viz.* in the holy Speaking *Mercury* and Word of Life, that a new obedient Will wholly resigned into Gods Love may proceed from his Creatural *Mercury*, which neither wills or acts any thing but what the Will of the Speaking Divine *Mercury* willeth, who in his Self-hood, and selfish Arrogation in his own Will, is as Dead, that he may be the Instrument of the Great God, whereby he should act, work, and do how and what he pleaseth; and then is God All in All in him, his Will and Deed, and he is a Branch in the Great Tree which draweth Sap, Power and Life from the Tree of God, and groweth and liveth in him, and bringeth forth his fruit; then is the *Mercury* of the humane Life a procreated or expressed fruit, which groweth upon the Paradise-Tree of God, and giveth forth its Note and Sound, and striketh the Signature in the Speaking Word of God, *viz.* Gods Harp and Lute in his Praise, to which end man is created, not that he should needs play upon the Instrument of Anger and Death according to the Devils will.

42. The Devil hath given himself to be such a Lutanist who contriveth and helpeth to act and drive on the Play in the Wrath, *viz.* in the Darkness; He is the Instrument and Actor in the Wrath of the Eternal Nature, which hath its effects and atchievements with * him and in him, as its Instrument: The like also must the wicked man do, as Saint *Paul* speaketh thereof; *The holy man is unto God a sweet Savour unto Life, and the wicked a sweet Savour unto Death.* All whatsoever doth live and move must enter † into the Glory of God; one worketh in his Love, the other in his Anger: All is generated and created in the Infinite Being to the manifestation of the Infinite great God; out of all the Properties of Evil and Good, Creatures were brought forth by the Will of the Speaking Word; for the property of the Darkness and the Fire was as well in the *Speaking*, as the property of the Light; and therefore there are evil and good Creatures.

* *And all his legions of evil spirits.*

† *Agree*, or *make for.*

43. But the Angels and Men were spoken forth * in the Image of Gods Love; they ought not to speak and incline their Will into the Fire and dark Word, and introduce their Desire thereinto; also not at all will to be their own, but continue stedfast in the Resignation in the Speaking Will of God, as a form of the Speaking Will, and bear no inclination to any thing, save only unto the *Speaking*, in which Figure they stand as an Image or Platform of the Expressing, as a spoken Word, wherewith the Speaking

* Or *unto.*

Speaking Word doth behold it self in its own likeness, whereby it doth there manifest the Eternal Knowledg of the Eternal Mind, and setteth the Spirits Will into a † Form, and playeth therewith.

† *Image*, or *likeness.*

44. As a Limmer that pourtrayeth his own Image, and doth thereby behold what he is, and how his form and feature is; or as a Musician doth compose a curious Lesson or Song, and so playeth and melodizeth with his Life, and Will of Life, *viz.* with the Sound of his own Lifes *Mercury*, in the Tune of the Song, or upon some Musical Instrument, as it is agreeable to his Lifes *Mercury*, wherewith his vital *Mercury* doth joy and delight it self.

45. Thus likewise God created us to his * Love-Consort unto his Joy and Glory, whereby he exalteth his Speaking Eternal Word, or playeth in the same with us, as with his Instrument.

* *Melody, harmony, delight*, or *play.*

46. Therefore, when this melodious Instrument was broken in its Sound by the wrathful Might of his Anger, that is, when Mans Image would play in its own Might both in Evil and Good, in Love and Anger, *viz.* in its own self-will, and would not yeeld it self to be used whereunto the *Speaking Word* had created it, and departed out of Resignation into an Arrogation of Self, and would play as it self pleased, now good, then bad; Then this Instrument was against the Love of God, in which no voyce, breath or inkling of Anger is manifest or can be, as in the light of the Fire no pain of the Fire is manifest.

47. For the Will of the humane *Mercury* went out from the Will of the divine Speaking Word into its own self-will: Thus it fell into the Centre of the Pregnatress of all Essences, *viz.* into the Anguish, Poyson and Death, where Gods Anger, *viz.* the Speaking in the Wrath took possession of it.

Here now was our distress, we were forlorn,
Oppress in wrathful Death, and woful Scorn;
If God had not restored us again,
we should have still been tumbling in Deaths pain.

48. Thus, dear Reader, it is clearly set before you, wherein Christ was tempted; namely, whether the Soul, and the whole Man, *viz.* the Image of the Speaking Word (after that God had introduced the Spark of his Love again into the humane Property, and freely given in it self again with the Love into it) would now again enter into its first place, and be Gods melodious Instrument in his Love, or not; or whether it would be a selfish Arrogator in its own Will, and do what its own Speaking would bring forth in the Enkindled *Mercury* of its Life; whether it would

ſuffer Gods Will to ſtrike the Signature upon its Inſtrument, or the Anger of God to ſtrike it, as before came to paſs [*viz.* in the Firſt *Adam.*]

49. Here it was tryed; Therefore ſaid the Devil, *viz.* the Organiſt in Gods Anger, unto Chriſt, That he ſhould fall down and worſhip him, and then he would give him all Dominion, Power and Glory; he ſhould and might do what he pleaſe, he ſhould live and delight in his own ſelf-will; he ſhould only give the Devil his Will, and forego Reſignation, and depart out of Gods Mercy and Love-will; and if this had come to paſs, then had the fair Inſtrument been once again broken, and the humane Melody in Gods Love and Deeds of Wonder had ended; but Chriſt ſaid, *Get thee hence, Satan; it is written, Thou ſhalt worſhip the Lord thy God, and ſerve him only. Then the Devil left him, and the Angels came and miniſtred unto him.*

The Magical Proceſs.

50. Herein (as 'tis already mentioned at large) the *Magus* muſt well conſider his purpoſe and intent; not deſiring with the Coveteouſneſs of the Devil to poſſeſs the earthly Kingdom, alſo not to fly [or caſt himſelf down] from the Temple, much leſs to work out his intent from the ſtones; he muſt think that he is Gods Miniſter and Servant, not a ſelfiſh Lord, of whom becomes a fool: If he will help the poor Captive ſhut up in the Anger of God out of the bands of Darkneſs, wherein he is ſwallowed up in the Curſe of the Earth, and deliver him from the Anger of God, then he muſt think and well obſerve, how God with his Entrance [*viz.* into the Humanity] hath redeemed him; he muſt very exactly and intimately conſider the Temptation of Chriſt, not blindly grope after it with outward manual Art, and think with himſelf, I have a dead Stone before me, it neither knoweth or feeleth any thing, I muſt *per*-force ſet upon it, that I may compel it, and take its Jewel, which it hath hidden in it.

51. He that doth ſo is a Fool, and goeth on in his own ſelf-will, and is altogether unfit for the *work*, let him not meddle with it; we deſire faithfully to admoniſh him, that if he will ſeek aright, then let him conſider the Proceſs of Chriſt, how God hath again regenerated the *univerſal* ſhut up in Death in the humane Property.

52. For God did not take Man as he lay cloſed up in Death, and caſt him into a furnace, and melted him in the Wrath, as the falſe *Magus* doth; but he gave his Love firſt into his humane Eſſence, and baptized the Humanity; afterward he brought him into the Wilderneſs, and ſet the Devil oppoſite to him, not into him; he let him firſt faſt and hunger forty days, and gave no outward

outward food to the Humanity; he must eat of his Lifes *Mercury*, that God might see whether the Humanity would bring its Desire into God; and when the Humanity introduced its Desire into the Deity, and received the Manna, then he let the Devil set upon the Humanity, who introduced all his Subtlety, and desires into the Humanity, and tempted him: Dost thou not understand any thing here? What shall I say more unto thee? If thou beest a beast, then I give thee not my Pearl, it belongeth to Gods Children.

53. God must become Man, Man must become God; Heaven must become One thing with the Earth, the Earth must be turned to Heaven; if you will make Heaven out of the Earth, then give the Earth the Heavens food, that the Earth may obtain the Will of Heaven, that the Will of the wrathful *Mercury* may give it self in unto the Will of the Heavenly *Mercury*.

54. But what wilt thou do? wilt thou introduce the poysonful *Mercury* (which hath only a Deaths Will in it self) into the Temptation, as the false *Magus* doth? Will you send one Devil to another, and make an Angel of him? In deed and in truth I must needs laugh at such folly: If thou wilt keep a corrupt black Devil, how dost thou think to turn the Earth by the Devil to Heaven? Is not God the Creator of all Beings? Thou must eat of Gods Bread, if thou wilt * transmute thy body out of the earthly Property into the heavenly.

* Or, *change*.

55. Christ said, *He that eateth not the flesh of the Son of man, hath no part in him*: And saith further, *He that shall drink of the water that I shall give, it shall spring up in him to a fountain of eternal life*. Here lieth the Pearl of the New-birth: It is not enough to play the Sophister; the grain of Wheat bringeth forth no fruit, unless it falleth into the Earth; all whatsoever will bring forth fruit, must enter into its Mother whence it came first to be.

56. The Mother of all Beings is *Sulphur*, *Mercury* is her Life, *Mars* her Sense, *Venus* her Love, *Jupiter* her Understanding, *Luna* her Corporal Essence, *Saturn* her Husband: You must reconcile or lovingly betroth the Man with the Woman; for the Man is Angry, yet give him his dear Spouse into his Arms; but see that the Spouse be a Virgin, wholly chaste and pure; for *the Womans Seed shall break the Serpents Head, viz.* the Mans Anger: The Virgin must be in real Love, without any falshood or unfaithfulness, a Virgin which never touched any man in Anger according to his manhood; for the pure Deity doth so espouse it self in clear Love with the Humanity, even as *Mary* said, *Be it unto me as thou hast spoken, for I am the Lords handmaid*; and so the Humanity

assumed the Deity, and also the Deity the Humanity.

57. The chast Virgin signifieth in the Philosophick work the clear Deity; the Humanity is *Mercury*, *Sulphur*, and *Salt*, both heavenly and earthly; the Heavenly property is disappeared, and as a nothing; the deadly property in the wrath is stirred up, and liveth to the Anger, and in the properties of the Anger, the Humanity, both in *Adam* and in Christ was tempted. Dost thou ask, wherewith? *Resp.* with the like opposite in the wrath, even with such a Devil as had all these properties in him, as a Potent Prince [in all the properties of the Anger.]

58. The properties in *Sulphur* were tempted with the likeness of the *Sulphur*; in the *Sulphur*, or from the *Sulphrous* property the Temptation did come and arise, and its forms † are three, as one in the Impression, which the Philosophers call *Saturn*, which the Humane Spirit or Will should open in *Venus* property, and therewith satiate or feed its hunger, *viz.* the Fire; the other property was, that he should live in his own awakened and opened *Venus* out of *Saturns* property, and aspire in Self-will.

†Or, *were.*

59. The third property was, he should introduce his will through the Awakened Love-desire again into the Centre, *viz.* into the *Sulphurean* Mother, which ariseth in the Impression in the Anguish: and this he would not do, but the first *Adam* did it; and therefore God when he would help him Tempted him in the *Sulphur*, *viz.* in the first Mother to the Humanity, and suffered a wrathful Devil, which was enkindled in the *Sulphur*, to tempt him with his enkindled malignity and malice in the *Sulphur*: Dost thou not understand this? what then shall I say more unto thee?

60. *Sulphur* is the womb whereinto we must enter, if we would be new born. *Nicodemus* said well; *how can one being old enter into his mothers womb, and be born again?* But Christ said, *Except you be converted, and become as Children, you cannot see the Kingdom of Heaven.* The Self-wil must enter again into the First Mother which brought it forth, *viz.* into the *Sulphur*, by the Will understand *Mercury*.

61. But now who will perswade it to do so? for it is become a Self-thing, and must enter again into the Mother, and become Nothing; this seemed a strange & wonderful thing to *Nicodemus*, but the Lord said unto him, *The wind bloweth where it listeth, and thou heareſt the sound thereof, but thou knoweſt not from whence it cometh, or whither it goeth; even so is every one that is born of God.* Behold, who perswaded the Will of Christ in his Humanity, for to enter again with the Will into the Filiation or Adoption,

tion, as it were into the Mothers Womb, and eat Nothing forty days, and would also [eat] nothing, but remained in full stedfast Resignation in the Mother? Did not the Deity do it, which was entered into the Humanity?

62. Thus likewise it goeth in the Philosophick Work, therefore let the Artist well observe, and rightly understand us: he must seek the evill stubborn Child (which is fled from the Mother, and entered into the Centre, and would be a Self-thing [or its own only]) in *Saturn*, for the wrath of God hath shut him up with its Impression in the chamber of Death.

63. Not that he hath made him to *Saturn*, but he holdeth him shut up in the *Saturnine* death; the same he must again take and bring into the Mothers Womb, and then send the Angel with a Message unto *Mary*, and tell her, *She shall bring forth a son, whose name shall be called Jesus*: and if the Mother shall yeeld her consent thereunto, and receive the Name *Jesus*, then the new Humanity shall begin in the Mother, with the new Child in the old Apostate captivated in the Anger of God, and the Name *Jesus* will first give in it self unto the Dead Child, which lay captivated in *Saturn*, and eagerly draw the Will of the Evil dead child unto it self; this is the fair Bride, which sheweth her Crown of Pearl unto her Apostate Bridegroom; he should but again receive her, and she would again give him her love. Now if the Apostate youth shut up in death doth again receive her, then is the Artist well prepared, and counted worthy by God to finish his purpose: Now will the Bride love the Bridegroom, and a Virgin bring forth a Son, at which all the World will wonder; the Virgin shall embrace the Man; but he is a Man, and not a Woman, and hath the Virgins heart.

64. Now he must be tempted, whether or no he will live in Virgin-like Chastity, and in full Resignation of his Will to God, for he must be a Valiant Champion, and destroy the Devils * Fortress of Prey (which he hath in his Mother) in seven Kingdoms; then let the Devil set his Mothers House on fire with his wrath, and tempt him, he will now well enough defend himself with Christ against the Devil.

* *Royall Fort. Fort rampant.*

65. This being done, the young man with his Virgin-like heart, will wholly give himself up unto the Mother, when as the Tempter comes and assaults him, and the Mother will wholly swallow him up into her self through the Devils wrath; He giveth himself forth wholly out of his own Will into the Nothing. Now thinketh the Artist with himself, I have lost all, that he hath lost Heaven; for he seeth nothing, and doth not consider that a Virgin hath now brought forth: but let him

him have Patience; that which is impossible to the Artist, that is possible to Nature, after the night it is day; when the Tempter hath finished all his Temptations, then cometh the Sign [or Appearance] of the Angels, then the Devil which hath tempted him must depart.

66. Let the Artist well observe this, and pack away the Devil, and suffer the young man with his Virgin-like Heart to lie in his Bed, and eat his former food, for he is now become a Physician of his * Sisters in his Mothers house; he will do great Wonders in all the seven Kingdoms of his Mother (which are the seven Forms of Life) as Christ hath done.

* Or, *Kindred*.

67. As, in *Saturn* he will raise the dead, understand, he will awaken the dead Essence which held him captive in his former Prison; for he shall turn [or make] the Earth to Heaven: Even as the Virgin hath raised up his Will out of the Anger in the Love, and made him a Wonder-worker; so must he also awaken with his Will, which is united unto the Virgins Heart, the Form or Signature in his Mothers womb, whence she hath brought forth him and all her Children, and enkindle it with the Virgins and his Love-desire: This is effected and done in the *Sulphur* of *Saturn* in the young mans own † personal Property, and in his mother; for before the espousing of the Virgin the heavenly Essence of the young man lieth shut up in Death; for when God cursed the Earth, then the heavenly Paradisical Body disappeared, and the Impression of *Saturn* took it in possession, until the Restitution, where God shall restore that which is hidden, that Paradise doth again spring forth afresh in the Expressed Word, or that the Artist doth open the same in a † Part by Gods permission.

† Text, *Bodily*.

† *By Degrees*.

68. In the second Kingdom of the Mother, *viz.* in *Luna*, he shall also do Wonders; for Jesus fed with five Barley loaves five thousand people; this is the working in the Essentiality or Corporality. *He turned water to wine*: These and the like do all belong unto the Lunar property, where the Champion with his Virgin doth open Paradise, and feedeth the Body, where nothing is, where the outward *Mercury* hath not laboured and wrought: Thus the * Forms in the Lunar property do open themselves as if they are Paradisical, even then the Artist thinketh I am nigh unto it, but he is yet far off from the End.

* Or, *Signatures*.

69 In the third Kingdom of the Mother, *viz.* in *Jupiter*, Christ did make the Babes and Ignorant, of a very weak and mean capacity, Knowing and Understanding, *viz.* of poor Fishermen, Carpenters, and the like Mechanicks, he made Apostles, and the most understanding men of all; and also of poor, disrespected, vilified people, as of women, and simple ones, he made faithful devout, dear,

dear, godly children, who apprehended in themselves the Universal without any Art.

70. Thus likewise it goeth in the Philosophick work; the essentiality which [with] disappeared in death, where the *Mercury* is wholly earthly, cold, and impotent, doth now arise in power, as if the whole Being and Essence were become a new life, at which the Artist doth wonder, and marvelleth what it is, or how it happeth! and yet doth also exceedingly rejoyce that he seeth the Divine Power to spring forth before his eyes in a half dead Essence, and that in the Curse of God: he seeth all the four Elements, each apart, and seeth how the Wisdom of God doth † represent it self therein, as an harmony of joy, and seeth all colours, and the Rain-bow upon which Christ sitteth in judgment in the expressed *Mercury*.

† *Speculate, or behold.*

71. The nature of this splendor ariseth out of the impression of *Saturn*; the good *Jupiter* doth give himself forth to be seen in such a manner, as God will change the World, and transform it again into Paradise; for this is the Understanding in the Expressed Word, even as Christ hath made the foolish, rude, ignorant people truly wise and knowing in divine, reall, heavenly joviall understanding and knowledg.

72. In the fourth Kingdom of the Mother of all Beings, which is the *Mercurial* in the * wheel of the nature of life, Christ made *the deaf to hear, the dumb to speak, and cleansed the lepers* from the poyson of *Mercury*: All apoplexies, the French or poisonful pox and sores do arise from the *Saturnine* water in *Mercury*, which [water] is called *Phlegma*, all which Christ healed in the Form or Signature of the young man, and Virgin; for the Eternal Virginity had espoused it self with the young man, *viz.* with the humanity.

* *Orb, Rotation, or Course.*

73. This cometh to pass also in the Philosophick work: the Artist will see how the Heaven severs it self from the Earth, and how the Heaven doth again sink into the Earth, and changeth the earth into a heavenly colour; he will see how *Mercury* purifieth the matter, and how the purified colours will appear in Antimony in their property, and how the Wonder proceedeth on.

74. In the fifth Kingdom of the Mother of all Beings, Christ expelleth the Devils out of the Possessed, and healed the deaf in this form and property.

75. This likewise the Artist will see in the Philosophick work, how *Jupiter* in *Mercury* will drive up a black twinkling fiery vapour out of the matter, which sticketh on like soot; for it is a hunger of the poyson in *Mercury*, and is very rightly compared to the Devil, for it is of his property.

76. In

76. In the sixth Kingdom of the Mother of all Beings, *viz.* in the wheel of Life, called *Venus*, Christ loved his Brethren and Sisters according to the Humanity, and washed his Disciples feet, and loved them even to the deepest ex[illegible] and gave his life into the wraths property even unto death for them, and manifested himself among them that he was Christ: and when they perceived, that the King was come that should deprive self-will of its might and Dominion, and destroy the Devils Kingdom; then they cryed out, and said, *we have no King but Cæsar*; they took him in the dark night into their power, bound him, and brought him before their † Councel, *mocked him, whipped him, and beat him, stripped him of cloaths, and hung him on the Crosse.*

†Or, *judgment seat.*

77. This Also the Artist will see very powerfully in the Philosophick Work; for so soon as the dark fiery steam, *viz.* the material Devil goeth from the matter, then Virgin *Venus* appeareth in her virginity very glorious and beautiful; for it betokeneth Christs Love, who did so humble himself, and manifested his Love in our Humanity; then the Artist thinketh that he hath the philosophick Child, that he hath now the fine Morsell: but he danceth with the Jews, who thought, when as they had taken Christ, Now we have him, we will keep him well enough. Thus thinketh he also, it is finished, and receiveth the Child, and when he beholds it in the Tryall, then he hath *Venus*, a Woman, and not the Virgin with the Tincture of the Fire and light, and is * deceived by the woman.

*Or, *Lets the Woman deceive him.*

78. Now observe aright, what do the properties, *viz. Saturn*, *Mars*, and *Mercury*, when as they see the Child, *viz.* the Champion in Royall Colour, and find that he manageth no externall Dominion and Royalty with Power and Authority as they do, but will only rule with Love in their poysonful Fire-might? They will not suffer him.

79. For *Saturn* signifieth the worldly Dominion, and *Mercury* the Spiritual dominion, *viz.* the * Pharisees, and *Mars* signifieth the Devil; these three would not endure Christ among them; for he said that he was a King of Love, and the Son of God, and was come to deliver his people from Sin: then thought the Devil, sure this rhimes not well, thou wilt lose thy Kingdom: and the worldly Magistrate thought, Is this a King, and Gods Son? then he will take away our might, this doth not at all like us: and the *Mercurial* Priests thought, this man is too mean for us, we will have a Messiah who may bring us unto worldly Dominion, and make us to be High and rich in the world, that we may alone possess the honour of the world; we will not receive him, he is too poor for us, we might so lose the favour and respect of the worldly

*Or *priests which call themselves the Ministers of Christ, but are not.*

worldly Magistrate, and should be much damaged; we will rather abide in our Power, Respect, and Authority, and abandon this beggarly King with his Love-kingdom; in like manner as yet to this day they are so minded, and serve his Messengers so, whom he sendeth.

80. Thus likewise it goeth in the Philosophick work, when *Venus* manifesteth her self with Love, *viz.* in her own property in the three wrathful forms, *viz.* in *Saturn*, *Mars*, and *Mercury*; they can by no means endure it, for it is wholly against their austere, dark, fiery might, but especially against the poyson of *Mercury*, they flash and lighten against *Venus*, and shoot their rayes, *viz.* the *Mercurial* poysonful rays upon her, as the Pharisees did upon Christ. In the mean while, *Jupiter* and *Luna* hold with *Venus*, and give their power to *Venus*; for *Venus* doth here stand forth in the power of *Jupiter*; at this the Pharisees laugh, and think with themselves, we are wise enough already, what need we knowledg and understanding? we will have might and honour; and *Luna* signifieth the multitude of Lay-men who stuck to Christ, while it went well with him; so doth *Luna* in the Philosophick Work to *Venus* in her Lustre, so long as *Saturn*, *Mercury*, and *Mars* do not meddle with and assault her; but when the Power of wrath cometh, then *Luna* changeth her Will, *viz.* the colour, and looketh, ariseth, and cryeth also with the rest the *Crucifige*; this the Artist will see, if he be chosen and accounted worthy of God for the work.

CHAP. XI.

Of the processe of Christ in his suffering death, and Resurrection: Of the wonder of the sixth Kingdom in the Mother of all Beings: How the Consummatum est *was finished, and how likewise it is symbolically accomplished in the Philosophick work.*

1. THis now is thus to be considered; we are to know, that the Essence of this world, together with man, doth consist in two properties, *viz.* in Fire and Light, that is, in Love and Anger: Now the Fire is two-fold, and the Light

is also two-fold, *viz.* a cold Fire from the Impression, and an hot Fire from the Speer of *Mercury* in *Sulphur*; and so likewise there is a cold Light from the cold Fire, and a warming Light from the hot Fire; the cold Light is false, and the hot Light is good; not that it is false in its property, only in the Impression, in the cold *Sulphur*, in the sharpness of the Wrath it turneth to a false desire, *viz.* to a false Love, which is contrary to the meekness; for its desire is *Saturn* and *Mars*.

2. It putteth forth its Sun (understand its luster of life) in *Mars*, and the warming Light (which also receiveth its fiery sharpness in the Impression in *Sulphur* from *Mars*) bringeth its desire again into the liberty, *viz.* through the dying in the Fire, through the anguish: It doth wholly and freely give it * self forth in the dying of the Fire, and forsaketh the property of the wrath.

* *It freely loseth it self in the Nothing.*

3. And so it becometh a Generall joy, and not its own only, even like the Sun that giveth forth its shining Lustre Universally: the Sun-shine is neither hot nor cold; only *Mercury* in the Spirit of the great World doth make in *Mars* and *Saturns* property a heat therein; for the Sun doth enkindle their desire, whereupon they grow so very hungry, eager, desirous, and operative; that even a Fire is found to be in the Light, which heat is not of the Lights own property, but of the Soul of the great Word, which doth so sharpen the pleasant Light in its Splendor, that it is unsufferable to the eye.

4. And we are highly to consider and know, that if another Fire-desire, which is not like unto the outward life in *Mercury*, would rule in the Austere wrath of the outward Nature; that then it would be an Enmity contrary to the Austere, cold, bitter, and fiery Dominion and Life, and that they would exalt [or exasperate] their wrath, eagerly desiring to be rid of it: Even as it so came to passe when the Divine Love-desire did manifest it self with its great meekness to the false, cold, proud, and austere Fire desire of the *Saturnalites*, *Martialists*, and especially of the false *Mercurialites*: It was a great Opposition and Enmity to them, that Love should rule in the Death of Poyson, and dwell therein, this they could not, nor would not endure; for Heaven was come into Hell, and would overcome the Hell with Love, and take away its might; as it is to be seen in the person of Christ, he loved them, and did them all manner of good, and healed their plagues [or diseases] but in that he was not arisen from their wrathful might, and that he said he was descended from above, and was Gods Son: this was unsavory to the cold, hot Fires might, even that he should rule with Love over them.

5. Even

5. Even thus it goeth in the Philosophick Work; when the wrathful Forms of the Earthliness, *viz.* the outward *Saturn*, *Mars*, and *Mercury* do see the Heavenly Champion with the Virgins property among them, and perceive that he hath far another desire then they, then they are angry in themselves; for the Love-desire, when it glimpseth on the Fire-flagrat, doth awaken their Fire-flagrat, and then the wrath proceeds forth from the Anxiety into Love, where-from ariseth a Deaths-flagrat in the Love; but being there can be no death therein, the Love condescendeth in the Fire-flagrat, and giveth forth [or diffuseth] it self into their desire, and leaveth its Essence: so that in their desire they reach after its Property in the Deaths-flagrat; this is a poyson to Death, and a pestilence unto Hell; and in this * Property Death was deprived of its power in the Humanity; For Christ, when as he shed his Heavenly blood in the Flagrat of Death, and left it in Death, the wrath of God was driven to retain the Heavenly Love-essence in it self: Even there the Fire-desire in the enkindled Humanity was changed into a Love-desire, and out of the Anguish of Death † proceeded a Joy and strength of Divine Power.

* *Manner or condition.*

† *was born, or begotten.*

6. But I will hereby give the Wel-wisher fundamentally to understand how it went with Christ, and how in like manner it goeth with his Philosophick Work, both have wholly one process. Christ overcame the wrath of Death in the Humane property, and changed the Anger of the Father into Love in the humane property; the Philosopher likewise hath even such a Will, he willeth to turn the wrathful Earth to Heaven, and change the poysonful *Mercury* into Love; therefore observe us here aright, we will not here write parabolically, but wholly clear as the Sun-shine.

7. God would change the Humanity (after that it was become Earthly, and had awakened the poysonful *Mercury* in the Love-property which [poysonful *Mercury*] had devoured the Love, and changed it into it self) again in to the Divine Heavenly property, and make Heaven of the humane earth, of the four Elements only one in *One* desire, and change the wrath of God in the humane property into Love.

8. Now his Anger was a might of the Fire and Wrath, and was inflamed in man, and therefore there must be right Earnestnesse to withstand the same, and change it again into Love: the Love must enter into the Anger, and wholly give it self in unto the Wrath: it would not be enough that God should remain in Heaven, and only aspect the Humanity with Love; it could not be, that the Anger and Wrath should thereby yeeld up its might

and ſtrength, and freely give it ſelf unto the Love: as the Fire is not made better by the light, it ſtill holds its wrath for all that in it ſelf; but when a meek Eſſence (as water) doth come into the Fire, then the Fire goeth out.

9. Even ſo Heavenly Divine Eſſentiality (underſtand Heavenly water, which the Tincture of the Fire and Light doth change into Blood) muſt enter into the wrathful Fire of God, and become the Fires food, ſo that the Fire of God might burn from another Eſſence; for water could not have done it; the Fire doth not burn in the Water, but the meek oleous property of the Fire and Light in the Eſſence of Divine meekneſs in the Love-deſire, that did effect it.

10. The humane Fire-life doth conſiſt in the Blood, and therein ruleth the wrath of God; now another Blood, which was born out of Gods Love-eſſence, muſt enter into the Angry humane Blood: they muſt go both together into the death of the wrath, and the wrath of God muſt be drowned in the Divine Blood, and therefore the outward Humanity in Chriſt muſt dye, that it might not any more live in the Wraths property, but that the Heavenly bloods *Mercury*, *viz.* the Speaking Word, might alone live in the outward Humanity, and ſolely rule in peculiar Divine Power in the outward and inward Humanity; that the Self might ceaſe in the Humanity, and Gods Spirit might be All in All, and the Self only his Inſtrument, whereby he maketh what he pleaſeth; that (I ſay) the Self-hood might be ſolely Gods inſtrument, and wholly in Reſignation; for God hath not created man to be his own Lord, but his ſervant: He will have Angels under obedience, and not Devils in their own Fire-might.

11. Now when as His Love would give it ſelf into Death, and deprive Death of its might, then the two Worlds, *viz.* the Fathers Fire-world, with the outward viſible World, and alſo the Divine Love-world with the Divine Heavenly eſſentiality, that is, with Heavenly Fleſh and Blood, and alſo with corrupted fleſh and blood, were formed into one Perſon. God became man, and made man to God; the Seed of the Woman, *viz.* of the Heavenly Virginity, which diſappeared in *Adam*, and alſo corrupted mans Seed in the Anger, *viz.* *Maries* Seed, were formed into one Perſon, which was Chriſt; and the Seed of the Woman, *viz.* of the Virgin of God, underſtand the Heavenly Eſſentiality, ſhould bruiſe the head of the Serpent, underſtand, the wrath of God in the Corrupted man; the head is the might of Gods Anger: the Divine man, underſtand the Divine property, ſhould change the earthly into it ſelf, & turn the earth to heaven.

12. Now when the Perſon was born, Heaven ſtood in the earth

of

of man. Now the Incarnation could not have done it alone, there must be yet after this another Earnestness; for so long as Christ walked on the Earth, the Humanity which was from *Maries* property was not almighty, but the Humanity from God [was omnipotent] they were set opposite one against the other in two principles, yet not shut up, but both manifest in each other, the Love against the Anger, and the Anger against the Love.

13. Here now was the Tryal of the Combate one with another, whence also proceeded the Temptation of Christ; and when the Divine World overcame, then the great Wonders brake forth through the outward Humane World; but all this could not accomplish it, there must yet be a greater earnestness, the Humane Property, *viz.* the expressed Word, was yet stirring in the inflamable Anger; the Humane *Sulphur* must be changed into the Heavenly, *viz.* into the Heavenly part, and thereupon the Humane Self, *viz.* the expressed *Mercury* was astonished, when upon the Mount of Olives the Heavenly world in the Love did wrestle with the Anger in the Humane world, *viz.* with the Selfhood, so that the person of Christ did sweat bloody sweat: even there the one was dismayed at the other; the Love at the horrible death, whereinto it should and must wholly yeeld and give in it self with the Divine Essentiality, and be swallowed up by the Anger, and the Anger [was dismayed] at its death, in that it must lose its might in the Love.

14. Hence the whole Person of Christ said, *Father, if it be possible, let this Cup pass from me; yet not as I will, but thy will be done.* The Love-world in Christ said, *Can it not be but that I must drink down the Cup of thy Anger? then thy will be done.* And the Anger said, *If it be possible, let this Cup of Love pass from me*, that I may revenge my self, & rage in the wrath of man for his disobedience sake; as God said to *Moses*, who stood in the Spirit of Christ as a Type of Christ before God, *Let me alone that I may devour this disobedient people*: But the Name *Jesus*, which had incorporated it self in Paradise with the promise of the Womans Seed in the Aim of the Humane and Divine Covenant, would not suffer him; for the humility of the Name *Jesus* hath always interposed against the wrath of the Father, against his Fires property, that his Fire might not enkindle the half poysonful *Mercury* in man, save only at sometimes when *Israel* walked wholly in the wrath and disobedience, as is to be seen by *Corah*, *Dathan*, and *Abiram*, and by *Elias*.

15. So it was here on the Mount of Olives, the Anger would live in the Fires might in man, and the Name *Jesus* put it Self into the Anger; and here there was no other remedy, but that the

the Name *Jesus* in Divine Love, and Heavenly essentiality must wholly resign up it self to be devoured by the Anger: the Son must be, and was obedient to the Angry Father, even to *the death of the Crosse*, saith the Scripture.

16. The dear Love-humility and meekness did suffer it self to be *scorned, mocked, spit upon*, and Judged by the Anger, that is, the Jews must execute the justice of God; for by mans self-action sin was committed, and by mans self-action, Death and Sin must be blotted out. *Adam* had introduced his Will into the poyson of the outward *Mercury*: even so must Christ, *viz.* the Love, freely give up its Will also into the same poysonful *Mercury*. *Adam* did eat of the evil Tree, Christ must eat of Gods Anger; and as it went inwardly in the Spirit, so likewise outwardly in the Flesh, and even so also it goeth in the Philosophick work.

17. *Mercury* in the Philosophick work betokeneth the Pharisees, he will not endure the Love-child: when he seeth it, he gives it trembling and anguish, and *Venus* also stands dismayed at the poyson of the angry *Mercury*; they are in one another as if sweat did drop from them, as the Artist shall see.

18. *Mars* saith, I am the Lord of Fire in the body, *Saturn* is my strength, and *Mercury* is my life, I will none of this Love, I will devour it in my wrath; this betokeneth the Devil in the anger of God; and being he cannot do it, he raiseth up *Saturn*, *viz.* the Impression, which signifieth the worldly Magistracy, and reacheth therewith after *Venus*, and yet cannot get her into him, for she is to him a poyson unto Death: This *Mercury* also can much less endure, for the Love took away his Dominion; as the High Priests thought that Christ would take away their Government, because he said that he was Gods Son.

19. Thus *Mercury* is vexed at the child *Venus*, for *Venus* hath wholly discovered her self, and freely given up her self; they may do now what they please, she will go even into the Dragons mouth, he shall only but open his jaws; and this *Mars* in *Mercury* doth not understand, but they take the fair child, and shoot their venomous Darts against it, and bind it with *Saturns* Might in their wicked bands, as the Artist will see how they surround *Venus* her colour.

20. *Mars* brings it first unto *Mercury*, being he is the life; as before the High Priest, who must examine and prove the fair child; but he doth hate it, he cannot reach into the heart after its Love-will, he doth only judg it externally, because it is not of his property, that it standeth forth with such a form as the *Mercury* himself, and yet hath another Power, Vertue, and Will.

21. But

21. But being there is another *Mercury* which liveth in its Love in the Child *Venus*, therefore he cannot kill it, but brings it unto *Saturn*, as the Jews brought Christ from *Caiaphas* to *Pilate*, who signifieth *Saturn*; who also taketh the Child: But seeing that he is a Lord of the Impression, *viz.* of the darkness, therefore he careth not at all for the property of the Child, but for the Dominion only; he seizeth on the Child with the dark Impression, and strips it of its fair *Venus* garment; and when *Luna* with the white splendor of the Sun seeth this, then she hideth her self; as the Disciples of Christ fled, and the enraged [rude] multitude also, who did highly presume to stand by him in the Crosse and Persecution, but in * earnest they flye; for *Luna* is unconstant, she hath not *Sols* heart in the Love-flame; and *Saturn* with his thorny impression putteth the *Sulphur* upon the child, *viz.* the Mother of all Beings with the purple-coloured rayment of her own peculiar property, in which the wrath of *Mars* is couched and harboured.

* *In the heat of his tryal.*

22. When *Mars*, *viz.* the Devils crew, and *Mercury* also, *viz.* the self-pride of life doth see, that *Venus* hath her royall Garment on, understand the Purple-robe of *Saturn* and *Mercury* in *Sols* colour, mingled with fiery *Mars*, and adorned in *Mercury*' sulphur-colour in the open blaze as a shining Lustre; for so is the †*Materia* according to the colour of the venereal property which the Artist must well observe; he then will clearly see as it is mentioned.

†Or, *stuff.*

23. When *Mars*, *Mercury*, and *Luna* also seeth this, then they cry *Crucifige*, away with Him, he is a false King in our Garment; he is a man as we are, and will be God, that is, they cast their poysonful desire through the purple-garment upon the child, and so the Artist will see that the Child will appear in his own form, as if it were full of streaks from the poysonful rays of *Mercury* and *Mars*, which they lay upon the Child, through the impression of *Saturn*; as *Pilate* whipped *Jesus*; the Artist will see the prickly Crown of Thorns standing very sharp with its point upon the property of the Child; also he will see how that *Venus* doth not at all move her self, but standeth still, and suffers it self to be so done unto.

24. Further we are to understand, how that *Adam* had taken on him a cold false Love, and therewith so shewed himself before God as if he were in peculiar Dominion and Will, and moreover Gods Child, whereas he did but mock God therewith, for so the Love-desire doth appear when it is captivated in the impression of death.

25. Thus

25. Thus must the second *Adam* Christ take all this upon him, and enter into the same ignominy and scorn, and be cloathed with a purple garment as a King of this World, and be mocked therein; for *Adam* had put on the purple garment of the outward Worlds Self-might in the splendor of self-hood, and here it was made open shew of before the Anger of God: and the white garment which *Herod* put upon Christ for to mock him in, signifieth and is the cold false Love as a cloak of falshood, wherein man pranketh as if he were an Angel, and so puts upon himself Christs purple mantle with his white robe, and covereth himself with Christs pure snow-white garment, *viz.* with his Suffering and Death, and yet holdeth and harboureth the man of falshood, *viz.* the false Love under a vail.

26. Now Christ must set forth this Figure, and it was represented on his body; for he should overcome and slay the man of fashood which lay in the Humane property, and so it was fully represented before God. Christ must be termed and reviled for such an one as *Adam* was, the innocent must take the blame upon him.

27. And thus it goeth in the Philosophick work, when the curse of Gods anger which is in the Earth is to be changed into Love; for seeing *Mercury* sets the Child of Love before *Saturn*, and *Saturn* cannot, nor may not try it, therefore he puts upon it the purple-coloured Garment with stripes underneath, and sends it before *Sols* splendor, which glimmereth in *Mars*, and the Sun puts upon it its white colour, *viz.* the *Lunar*, and then the purple colour vanisheth, and the Child standeth in the *Lunar* white simple colour, very despicable without Lustre; the Sun would fain see this Child to shew forth its golden colour, for it perceiveth there is a Solar vertue in the Child, therefore it giveth it the white colour from the property of the Eternall liberty; the Child should but give the power of the Fires Centre thereunto, *viz.* the Divine might, and then it would be like the Sun, and would be a Lord over the *Sulphur* of *Mars* and *Mercury*, yet only a Lord over the outward worlds Essence, a Governour in the wrath, as *Sol* is the like.

28. But Christ said to *Pilate*, *my Kingdome is not of this world*, and would not answer *Herod* any thing in this white rayment when he put it on him, nor in the Purple robe; for the Purple robe and the white rayment also were both false, and were put upon him for to disgrace and mock him, because *Adam* had put them on, and proudly pranked therein with falshood. Christ might not do any signe therein before *Herod*, although he desired it. Hereby the shame of man, who was an Image of God, and

yet

yet had made himself a false King, was represented before Gods Face, as the poor Sinner confesseth, and setteth forth his abominations before God, when he setteth upon abstinence and repentance.

29. Thus Christ represented unto his Father the Abominations [or sins] of man in this false Garment, and stood before him as an Ignominy, and confessed the Sins of man unto his Father in the stead and place of all men: and when his Father beheld him through his Imagination in this Garment, he would none of this robe; therefore *Pilate* must pull it off from Him again, and set Him before the *Jews* in His own form; but they cry, *away, away with him, he must be put to death*; For so his Father would, that he should give himself up to Death in his wrath, and drown the same.

30. And *Pilate* condemned him to death, for he would not acknowledg him for a King: so it also goeth in the Philosophick Work; *Saturn* will not receive the Child, for it is not of his property: and *Mars* and *Mercury* likewise will not have it in its property; but what do they do? the Child is among them, they would fain be rid of it, but yet cannot: They grow angry and enraged, as the Jews against *Jesus*, and take the Child into their * Arms, *viz.* into their false poysonful angry desire, and will murther it, and quite sting, and pierce through the *Materia* of the Child with their sharp, fiery, and poysonful rayes, *viz.* with three sharp nails. * Text, *Hold.*

31. One whereof is *Saturn*, *viz.* the Impression of the dark World, betokening the wrath of the dark World. The other is *Mars*, which signifieth the Devil, *viz.* the Serpents property in the Anger of God. The third is *Mercury*, which signifieth the false life, *viz.* how the wrath of God is enkindled in the expressed Word in the Humane property.

32. These three nails they pierce through the property of the Child. Thus *Venus*, *viz.* the Essence of Love doth wholly yeeld it self into the three Murtherers, and wholly forgoeth its jovial life as if it did dye; and the *Mercurial* life of the Humane property, understand the Childs power, falleth also unto the three Murtherers in its Mothers house, *viz.* into the Corporal Essence, wherein the young man received his Virgin, wherein God became man.

33. Now when the Heavenly body, and also the Earthly, do thus yeeld unto these three Murtherers, then appeareth the Image of *John* and *Mary* by the Cross as a Type, for the young mans life, and also the Virgins in the young man hath freely surrendred, and given forth it self: and now the two properties,

viz. the Divine and Humane do divide themselves in the form of each power, which the Artist may see if he hath the eyes and understanding thereunto.

34. And here, when *Saturn* with his Impression and dark sharpness, and *Mars* with his wrath, and *Mercury* with his poyson-life do powerfully enter into the property of *Venus*, then the Wrath doth force it self into the Love, and the Love into the Wrath essentially mixed, as assimulating one into each other: here the wrathful Death is dismayed at the Love, so that he in dying falleth into Impotence [or a Swoon] for it loseth the might of the Wrath; and the Love is, and standeth also in the Source of the wrath in Deaths flagrat as impotent [or in a swoon] and giveth it self forth wholly into the flagrat [or stroke] of Death, and even then the Heavenly Essence, *viz.* the Heavenly Blood floweth forth from it into the property of the third Principle, *viz.* of the young man. Here the Virgin giveth her Pearl to the Young man for a propriety, and God and Man become one.

35. For the Virgins blood out of the Divine Essentiality doth here now drown with its Love-essence the Young-mans blood, *viz.* the Self hood, & the three Murtherers do surrender their life in the blood of the Virgin, and then the red glee from the Fire, and also the white from the life of the Champion do arise up together, *viz.* from the Wrath the Life, and from the Love the Meekness; and both, *viz.* the life of the Anger, and the life of the Love, do ascend together as one only life; for in death they become one: The Death dyeth away in the Love, and becometh in the Love the life of the Divine Kingdom of joy; for it is not a dying, but a free surrendring of its Power, Might, and Will, a Transmutation; the Virgins blood changeth the Humane, dead as to God, into an Heavenly [blood] the life of the Young man dyeth, and the life of the Deity remaineth fixt and stedfast, for it standeth in its property in the *Nothing*.

36. And here thou dear Seeker, when thou seest the crimson-coloured blood of the Young man to arise out of Death with the Virgins white blood, then know that thou hast the *Arcanum* of the whole World, and a treasure in this valley of misery, which surpasseth the value of gold; take it and esteem it more excellent and soveraign then that which shall again arise from Death; if thou beest born of God, then thou wilt understand what I mean.

37. For this is the Type of Christ [shewing] how Christ hath drowned sin, and the enkindled Anger of God in the Humane property; it is not only an Offering, for then *Moses* had accomplished

plished it; it is not a bare verbal forgiveness, as *Babel* teacheth; no, no, the Humane Will must from all its Powers enter into this death, into this blood, *viz.* into the Highest Tincture.

38. The Purple-robe which Christ wore could not do it; the white hypocritical Pharisaical Priests coat could also not effect it, no flattery or demure hypocrisie availeth here; no comfortings, soothings, or giving God good words are effectual here, the crafty malignant man must be mortified in Christs blood, he must be drowned in the Virgins blood; *The seed of the Woman must bruise the head of the Serpent*; the Will must wholly disclaim and depart from its selfness, and become as an ignorant Child, and wholly enter into Gods *Mercy*, into the Virgin-like blood of Christ, that sin and the poysoned *Mercury* may be drowned in its *Mars*, that the white Lyon may arise; for the Lyon which now appeareth in the white colour, in Crimson red, is the *Mercury* of life, *viz.* the expressed Word, *viz.* the Soul, which before was a wrathful Devil in its self-hood, ruling and domineering in the Anger of God in the three forms of the poyson-source, *viz.* in *Saturn*, *Mars*, and *Mercury*; now it is the white scarlet-coloured Lyon from the House of *David* and *Israel*, fulfilled in the Covenant of promise.

NB.

39. But that we may give satisfaction unto the Wel-wisher, we will further shew him the whole ground even unto the Resurrection of Christ; when the Jews had hung *Jesus* upon the Cross, and He had shed His Humane and Heavenly Divine blood, and drowned the Turba in the Humane [blood] then Jesus said, *Father forgive them, for they know not what they do.*

40. When Jesus had broken Death in the Humanity, and took away Self, he did not then wholly cast away the Humane property, wherein Death and the Anger of God was, but then he did first truly assume it; Understand, he even then did truly take the outward Kingdom into the inward; for the outward Kingdom was begotten as a Wonder out of the Eternal Wisdom in the Speaking Word, and spoken forth into a form, as a manifestation of the Deity in Love and Anger, in Good and Evil: so that *Jesus* would not that the outward Type of the wonders in the likeness of God should perish [or quite vanish] but the Wrath which had over-powered the love in man should be forgiven, that is, it should be given into the *Nothing*, viz. into the Liberty, that it might not be manifest in its own Self-property; it must be Servant, and only a Cause of the fiery Love and Divine joyfulness; nothing should perish [or be lost] in man, for God had created him unto his Image.

41. Thus let the Philosopher observe, that when the three Murtherers, viz. *Saturn*, *Mars*, and *Mercury* do † sink in the Crimson-coloured blood of the Lyon, they do not perish; but they are pardoned, that is, their wrath is changed into a Love-desire, viz. out of *Venus* into *Sol*; for when the fiery desire entereth into the watery desire, then a shine, viz. a glorious splendor, doth arise from and in the Fire; for *Venus* is white, and the Fire desire is red.

† *Are drowned.*

42. Here now it is changed into one colour which is yellow, that is, white and red both in one colour, which is the Majestical [Lustre;] for when *Mercury* is changed into the power of joy, then ariseth the Multiplication; he changeth his Mother, wherein he lay shut up in death, into *Sol*; he maketh the Earthly Heavenly in one property, as the Virgin was; for here the Virgin loseth her Name, for she hath given her Love and Pearl unto the Champion, who is now called here the white Lyon, as the Scripture speaketh of the Lyon of the House of *Israel* and *David*, who should demolish the Devils Kingdom, and destroy Hell, that is, break the Anger of God, and change it into Love.

43. This Champion or Lyon is no Man or Woman, but he is both; the Tincture of the Fire and Light must come into One, *viz.* of the Essence, which is *Venus*, and of the Spirit which is *Mars* in *Mercury*; the Fathers Love and Anger must become one thing, and then this one thing is called the Kingdom of joy; so long as it is separated, there is in the thing only anguish and torment, and meer desire; but when it burneth in one Will, it is a joyful proceeding forth from it self: and this Egressive outgoing property is called the Holy Ghost, *viz.* the life of the Deity.

44. Therefore know that the Virgins and Young mans blood must be both shed together, that the Fire-Lyon might dye, which was manifest in the Humane property, that the Love of the Virgin might change his wrath in her dear Love-blood into her property, and obtain the Soul from the Young man; for in *Adam* the Virgin did disappear, for the Soul departed out of its Love-will out of the Resignation into its own, and became disobedient unto God.

45. Here the Virgin doth again take the Soul into her Self, and giveth it her Crown of Pearl, as unto a Noble Champion, and calleth him in his own Name the white Lyon or Champion. O ye children of men, observe it I beseech you; open the Gates of the World in your heart; *Open them wide that the King of glory may come in*, even the great Champion in Battel, who hath deprived Death of its might, and destroyed the Hell in Gods Anger,

er, and made of the World Paradise.

46. O ye wise Seekers, how doth the Lord open his windows! wherefore do ye sleep in the desire of * muchness [in your covetousness] which is multiplyed in the Wrath? Do but enter only into the Divine Resignation; you may partake of that which the Powers of Heaven are able to afford: If you do but forsake your Selfness, then the Earth shall become Heaven to you, saith the Spirit of Wonders; but you shall not obtain it in your wicked wayes and covetous doings. * *Plenty.*

47. And when Jesus through the shedding of his Blood had given the Wrath of God in Man unto the Love, that the Father had received the Love in the Humane property into the Wrath; then the Kingdom of the Devil in the Wrath, and the Kingdom of Love did forthwith part asunder; they were divided: and this Figure did hang with Christ on the Cross, *viz.* the wicked mocker at the left hand, who reviled Jesus, and was not capable of his blood-shedding; and the other at the right hand, who was converted from his sins unto *Jesus*, and said, *Lord remember me when thou comest into thy Kingdom*; to whom *Jesus* answered, *Verily to day thou shalt be with me in Paradise.*

48. Thus we are rightly to consider, that when the wrath of God is drowned in the blood of Christ, so that it changeth its might into Love, that even then Paradise is again open; for when *JESUS* had tinctured the Humane Blood which was corrupted in Sin with the Virgins blood in the Love; then the Virgin received the Man-hood, *viz.* the Self-hood, into her Virgins Love. This was the Paradise, and an Habitation of God, with, and in Man, where God dwelleth in the Humanity, and is All in All in it.

49. Thus it falleth out also in the Philosophick Work, when *Mars* and *Mercury* do dye according to the property of the dark Impression of *Saturn*, then *Venus* taketh them into her Love-blood, and *Venus* giveth her Love into the poysonful Fire-desire; Shee wholly giveth her self in unto the Fire of *MARS* in *MERCURY*, yea, she yeeldeth her self fully to be their own; but seeing *Mars* and *Mercury* become impotent (as to the might of the Fire and poyson) in the Love, the Love and Anger do thereupon change themselves into one Essence, into one desire; and here, when the Fire, *viz.* the Fire desire, doth give in its desire unto the Love; then saith the Love, *To day thou shalt be with me out of thy Fire-anguish in Paradise*, *viz.* in joy, that is, thou shalt be changed in me, and here *Venus* getteth

the Soul in the Philosophick work, so that *Mars* and *Mercury* become her Soul, and the strife ceaseth; for the Enmity is appeased and quelled, and thus the Child subsists in the Fire immovably without any change; for *Mars* doth not at all annoy it, and so likewise *Mercury* and *Saturn* hurts it not, for they are in the Child at the end of Nature, where there is no Turba any more.

50. *Mercury* is very pure in *Saturn*, he hath no more poyson, whereby to make soil [or rust] in the Water, viz. in the Salt of *Saturn*: and let the Philosopher and Divine also well observe this, that in *Paradise* there is a perfect life without any shadow of change, also without any false evill desire, and a continual day, where the Paradifical man is clear as a transparent glass, in whom the Divine Sun shineth through and through, as Gold that is throughly bright and pure, without any spot or foulness.

51. *And when Jesus knew that all was finished, he seeth his Mother and* John *his Disciple standing by under the Cross, and saith unto his Mother, Woman, lo! this is thy Son*; and to the Disciple, *Behold thy Mother, and forthwith the Disciple took her unto his own home.*

52. This is an excellent Type, how Christ hath forsaken this World, viz. the Humane Self-hood, and is again gone unto the Father; for he saw his Mother according to this World, and his Disciple, viz. his Uncle, according to the outward Humanity from his Mothers side, and yet said unto his Mother, *Woman, behold, there is thy Son*, I am no more thy Son according to my outward Humanity; it is changed into Gods Son, and is no longer of the World, but it liveth to God; but seeing thou art to be yet in the World, take *John*, who is not yet changed, to be thy Guardian, and thou *John* take thy Mother, and he presently took her unto himself.

53. This is the Type of the Christian Church upon Earth; for we the poor Children of *Eve*, are not presently wholly changed according to the outward man; but we must also pass into death, and putrifie, that the wrath also in the flesh may rot and putrifie, and the Spirit might rest in the death of Christ until the General Resurrection and Transmutation of the outward man, in which the Earth of man shall be transformed into Heaven, and the Mirrour [or Type] of the Wonders shall appear therein.

54. Thus he commanded his Disciple to take care of his Mother: His Mother is the Christian Church upon Earth, wherein the Children of God are begotten according to the Spirit, whom he should take care for, and guide and lead them, untill the num-

number of the Humanity out of the Flesh shall be accomplished, and then the Spiritual body shall arise, and shall be proved in Christs death, in his Entrance into the Anger, where he changed the Anger into Love: and the Kingdom with the Source of darkness shall be Separated from it.

55. But in this life-time, albeit the Spirit be * changed in the Divine power, and the Spirit be baptized with the Virgins baptism, and putteth on the Image of Christ internally, viz. *Venus*'s body in the Love; yet *Adam* is not capable of it until he also entreth into the Transmutation of Christ, which comes to pass in death [or in the dying unto this mortal life.]

* *Transformed.*

56. But in the mean while, *John*, as the Teacher of Christ in Christs stead, must provide for the outward Mother according to the outward man, and feed and teach the Lambs of Christ with Christs Spirit: and it doth exactly shew us how the outward Man is not Gods Mother; for Christ doth separate himself from his outward Mother, and gives her unto *John*; he hath † put on the Eternal Mother, *viz.* the Father of the Eternal Birth, and therefore they do very ill that honour and worship the outward Mother of Christ for Gods Mother.

† *Taken* or *received.*

57. The whole true Christendom is Christs Mother, which beareth Christ in her: And *John*, *viz.* the Servants [and Ministers] of Christ are her Nurses, which take care for the Mother of Christ as *John* did; he presently received the Mother of Christ and provided for her, as her Son, and not as her Lord; for Christ said also unto him, *Behold, She is thy Mother*; even so should all the Disciples and Teachers of Christ do, and take care of the poor Christendom, as Sons, with great Humility towards the Mother provide for, and cherish her with diligence and circumspection, and serve her with all discreet modesty, courtesie, and humility; feed and comfort her with the Spirit of Christ, not as the Priests in *Babel* do, who ride over her as wealthy rich domineering Masters, and will be Lords over the Mother, and only seek Honours, and to fatten their Bellies in pleasure, and live in Strife and Contention; these, one with the other, of what Name or Title soever they be, are not all *Johannites*, but they are the poysonful *Mercurial* Pharisees, in whom there is nothing but meer anguish, vexation, pain and torment, where one property doth continually torment, envy, and hate the other, and holds it out for false; and yet they are all only out of one root, and have all only one will, save that one colour doth not glister as the other.

58. For *Saturn* is not as *Jupiter*, *Jupiter* is not as *Mars*, *Mars* viz. the Fire-spirit is not as the light of the Sun, and the Sun is not

not as *Venus* with her meek water-Source, and *Venus* is not as *Mercury* with his Sound; for she is meek and still, and *Mercury* soundeth and setteth up his note; and *Mercury* also is not as *Luna*, which as a simple body doth give body to all the rest for manifestation, the one is far otherwise then another, and have not one property and will, and yet they are in the Centre of the Essence, *viz.* in *Luna* and *Saturn*, in the property of the Soul and Body, all of them one and the same batch. Thus the partial Sectarian Mercurialites, and *Baals* Servants, are divided in these properties; they are the *Pharisees* which judg and condemn Jesus in his Members.

59. They wrangle and contend only about the Church, and yet none will take care of the poor forsaken Mother of Christ: they are mad in their Martial and * Mercurial Contest, and are not *Johannites*, they enter not in Christs Spirit at the door of Christ into the Sheep fold; They are Wolves, Lyons, and Bears, yea Foxes and fearful Hares, who fly from and forsake the Mother; their Rise and Original is out of *Babel*, where they continually contend, wrangle, grin, and bite one another for the Letter. Every one will be Lord and Master over the Letter, and transpose and place it as he pleaseth, only for the Honour, Applause and Pleasure of this World: They consider not that the Mother is a Widow, and that Christ hath left and ordained them that they should be such Curates for her as *John*.

* *In War for their proud unrighteous Mammon, & in bitter strife about their outward worship of Christ.*

60. O thou dear Mother of *Christendom*, let these Wolves, Bears and Lyons go, and shelter themselves where they please, regard no longer these evil Beasts; take the *John*, the Disciple of Christ, who teacheth the Love and Humility.

61. O thou dear and worthy Mother, art thou not only One? Wherefore dost thou suffer the Lyons to rent and teer thee in pieces? Christ is thy Husband, all these are Strangers and Hirelings, unless they walk in thy filial Love, and humble themselves towards the Mother, and provide for her as Ministers, else they be all Wolves, Bears, and teering Lyons; although there were many thousand of them, yet one is not at all better then another, unless he comes forth in the line of *John*, and take care of *Christs* Mother, and provide for the Mother with earnestness in *Christs* Spirit; which if he hath not, he is not then called of *Christ* to be a Guardian or Curate to the Mother: but he is a Mercurialite, a Pharisee, such as *Christ* called the Seed of Serpents, and Generation of Vipers, who crucifie Jesus in his Members.

62. And thus the Philosopher must consider of & well observe *Christs* Mother, whom he recommended unto *John* to take care for: he must likewise be a *John*, and know that his business is about

the

the Mother, and that his work in this world is not † wholly Heavenly; he will not so manifest Paradise, that God will appear, and be manifest face to face in his Work: no, he remaineth in the Mother, yet he obtaineth the Universall in the Mother; for the Mother of *Christ* obtained it also, for it was said unto her, *Thou art the blessed among all women.*

† *Altogether.*

63. So likewise the Philosopher reacheth unto the Blessing in this valley of misery, that he is able to bless his corrupt body, that is, Tincture it and free it from sickness, even to the limit of his highest Constellation according to *Saturn*, and therefore let him take heed of Covetousness, for so he introduceth the *Turba.*

64. By the Type of *Iohn*, and the Mother of Christ, he is to know that the Kingdom of God, and the Kingdom of this World are two in his Work, and that Gods Kingdom lyeth shut up in the Mother, *viz.* in his work, of which he must take care, & be a Minister thereunto, and not a Lord of the Mother; but an Almsgiver, and not a gatherer of Treasure and Wealth, not a covetous Muck-worm; also none shall attain unto it, or understand our meaning, that wil not be a Guardian of the Mother: the most High hath laid a bar before the foolish * understanding, that it is blind, until it be weary with seeking; I speak in the ground of truth.

* *understanding of folly.*

65. And when Iesus had commended his Mother unto *Iohn*, he again turned his desire into the Mother of the Humane property, and said, *I thirst*; he thirsted after the Members of Humane property, and desired the Salvation of Mankind, *viz.* the health of his Members, understand of his Children, which should be begotten in Him; and the Iews gave his Humanity Gall and Vineger to drink, and when he tasted it he would not drink it.

66. Here is again the outward Type, shewing how it went inwardly: The name *Iesus*, *viz.* the Love of God which was entered into the Humanity, and had espoused it self thereunto, did thirst in the Love-desire after the corrupt Humanity, and would fain tast the pure water of the Humanity in it self; but the wrathful Anger of God which was enkindled in the Humane property, did give it self in with the Humane property unto the thirst of the Love desire: and when the Love-desire tasted of it, it would not drink it, but sank down into it as wholly resigned, or freely yeelded, and did unite and very essentially incline it self into the Anger of God as a full and perfect obedience, and fully and freely given over as a peculiar propriety thereinto.

67. This was now the Flagrat of the wrath, that the Love should so come into it; whereupon the Earth trembled, and the

Rocks clove asunder; for so the Death was dismayed at the Life: and here the Awakened Wraths property did SeVer it self into the Centre, *viz.* into the First Principle, into the Fire-root; and now from the Centre there proceeded forth the hunger to the New-birth in the Humane property, of the hunger unto Death was made an hunger unto Life; for the Love tinctured the Anger, that the Fire-desire to the dark Impression became a desire of Life.

68. Understand it here aright; God the Father, who gave his dear Heart into the Humanity to help mankind, did now thirst after the Humanity, *viz.* after his heart or word of Power: and the Deity in the Humanity, *viz.* the heart of the Father, did thirst after the Father, and the Love or the Essence of the Light did thirst after the Fires Essence; for the Fires, or Souls Essence in *Adam* was departed out of the Love-essentiality (wherein the Paradise did consist) into a Selfness, and was become disobedient unto God, and thereupon the Essence, life, and being of the Light and Love did dye in its Growing, that is, it did wither as to the Vegetative life, or Heavenly growth, blooming, and Sense of the Paradisal Source, and did awake and arise to the Earthly World.

69. Here the Father brought the Soul, which was entered into his Wrath, and had manifested its self in his Anger, again into the Love, *viz.* into the disappeared Paradifical Image: and here the dark World was dismayed in Deaths Flagrat at the Fire-Flagrat, which arose up in Love in the Death as a joyful Flagrat, which Joy-Flagrat entred into the dead Bodies of the Hopers of Israel (who did hope upon the Messiah) as a sound of the power of God, and did awaken them from death.

70. This Flagrat rent in twain the Vail in the Temple, *viz.* the Vail of *Moses*, which hung before the clear face of God, so that man could not see God, and therefore he must serve him with an Offering, and Type of this Final Discovery, in which God did manifest himself again in the Humanity: This Flagrat broke the Type in the Offerings and Sacrifices, and manifested the clear face of God, and united the Humane Time with Eternity.

71. All whatsoever the *Jews* did outwardly unto Christ, the same was a Type of the inward, *viz.* how it went between God and the Humanity, *viz.* between the Eternity and Time; the *Jews* gave *Jesus* Gall and Vineger in his Thirst, both these properties are a *Mercury* in the *Sulphur of Saturn*, viz. in the Impression; this is even the Type and full resemblance of the Souls property, as it is in it self alone devoid of the other Love-properties.

72. God

72. God gave this property of the Soul again into his Love, the Death into the Life, the disappeared Love-essence (which the Word of God had assumed to it self in the Essence and Seed of *Mary*, and quickned to life) [he gave] into the Angers property, into the Souls essence, *viz.* into the Centre of the Fire and dark World, whereupon the Soul-like Fire and dark world became an exceeding Triumphant joyful Paradisical life; and here the Champion upbraided Death and Hell, *viz.* the dark World in the Soul, and said, *Death! where is thy Sting* now in man? *Hell! where is now thy victory* in the Wrath of the poyson-Source in the expressed Word or *Mercury?* all is now dead? O Death, I am to thee a Death; Hell! I am to thee a Conquerour; thou must serve me for the Kingdom of joy: Thou shalt be my Servant and Minister to the Kingdom of joy; thou shalt enkindle the flames of Love with thy Wrath, and be a Cause of the Spring in Paradise.

73. Thus we give the Philosopher to understand our sence and deep ground in Nature, who desireth to seek and open the disappeared Essence of the Earth, which lyeth shut up in Death, *viz.* in the Curse of God: the Vail of *Moses* hangeth also before him, and a very right earnestness is requisite for to rend the Vail in twain, that he may be able to see the face of Nature, otherwise he is not fitted thereunto.

74. And as it went in the Humanity of Christ, betwixt Gods Love and Anger, and both were transformed into One: so likewise it is in his Work of Nature, the poysonful *Mercury* in the *Sulphur* of *Mars* and *Saturn* giveth its *Lunar Menstruum*, viz. the greatest poyson of the dark Source into *Venus's* property; when *Venus* thirsteth after the Fire of Love, then *Mercury* giveth his poyson into the thirst of *Venus*, and *Venus's* thirst giveth it self wholly unto the poyson, as if it dyed; it wholly yeeldeth up its desiring life, whereupon ariseth the great darkness in the Philosophick Work; for the *Materia* becometh as black as a Raven, for *Venus* hath resigned its life, whence the glance [or splendor] doth arise, as it is to be seen by Christ, that the Sun lost its light, and there was a great darkness contrary to the common Course of Nature.

75. For when the inward Sun gave in it self unto the Anger, *viz.* into the darkness of God; then the outward Sun, which receiveth its power and lustre from the inward, as a glass or resemblance of the inward, could not shine; for its root from whence it shineth was entered into the darkness in the place of this World, and would turn the darkness in the Curse of God into light, *viz.* it would make the place of this world again Paradise.

76. Thus likewise the Sun of the outward World, which is a Figure of the inward all-essential Sun, must stand still with its Splendor in the darkness, from the sixth hour unto the ninth, which is even the time of *Adams* sleep when he entered with the desire into the Centre of the Eternal Nature, *viz.* into the Birth, where the Love and Anger do part themselves into two Centres, and would prove the cold and hot Fire, which took him, and did powerfully work in him. Here are three hours according to the † Ternary, and in the Grave three days according to the time, *viz.* according to the Humanity.

† Or number three.

77. When *Adam* was in the Image of God, and was neither Man nor Woman, but both; He stood forty days in *Paradise* without wavering, and when he fell he stood even untill the third day, *viz.* forty hours in the Sleep, even till God did make or build the Woman out of him. Thus *Israel* must be tempted forty days on Mount-*Sinai*, whether it would live in the obedience of God under the Wonders and mighty Acts; and when as it could not be, God gave them the Law of His Covenant as a Looking-glass of that which was promised in the Covenant, therefore the temptation of the body was upon them forty years, that the body must eat *Manna* to try whether Man could be remedied; & when as the body [or outward person] could not stand, then *Joshuah* brought them through the water with the Covenant of the * Type, where *Israel* must serve with Sacrifices in the Covenant in the Type of the Final accomplishment until the time of Restitution came in, and then the Valiant Champion in Battel stood 40. days in the Wilderness † of the temptation, and stood out the first Tryal of *Adam* in Paradise; and the three hours of darkness on the Cross are the three hours of the Temptation of Christ, when the Devil tempted him: And again the forty hours of Christ in the Grave are the forty days of *Adam* in Paradise, and the forty days of *Moses* upon the Mount, and the forty years in the Wilderness, and the forty days after the Resurrection before the Ascention, are even one and the same: and now when the Champion had stood out *Adams* Tryal, the Soul was tempted forty days in the Humane property, whether it would eat of Gods Word, and live in full Resigned obedience in the Will of God, and be a true Image, Likeness, and Similitude of the Divine Power in the Unsearchable Eternity, according to the Trinity of the Deity.

* *Mirrour, Resemblance, Glass:*

† Or, *In.*

78. In the like manner let the Philosopher observe us, that the essence of time doth also stand in such a property, for man was created out of the Essence of time into an Image, as an extract of all essences, a compleat Image and likeness according to Time and

and Eternity, ruling and ſtanding in the Time and in the Eternity, as an Inſtrument of the great infinite God, with whom, by, and with his Spirit he would make and do what he pleaſed.

79. Now man is the Inſtrument of God, with [or by] whom he doth manifeſt his hiddenneſs both in his own Humane property, *viz.* in the Eſſence and Image of God; and then alſo through man, as with the Inſtrument in the Mother of all Beings, as in the Grand Myſtery, *viz.* in the Soul of the great world.

80. Man hath power ſo far as he goeth as an inſtrument of God in Divine obedience, as his Spirit doth guide and lead him, that he can introduce the Earth which ſtandeth in the Curſe of God into the Benediction, and make of Deaths-anguiſh the higheſt triumphant joy in the outward Pregnant Mother; but he himſelf doth it not, only his will doth labour with the underſtanding therein, and doth conjoyn the *Compacta*, which belong together, as Life and Death which ſtand oppoſite to one another; theſe he muſt joyn together, and bring them into one by ſuch an art as Time and Eternity are united by and in the man Chriſt, and by him all thoſe which give their will thereinto.

81. He will ſee in his work all whatſoever God did † in the Humanity; when he brought it again into the Univerſal, *viz.* into Paradiſe, He will ſee how the Wrath devours and ſwallows up the fair *Venus* into his pricking thorny eſſence, and how *Venus* doth fully ſeeld in her ſelf, and how the Wrath alſo dyeth away in *Venus*, and becometh wholly dark and black as a Coal; for death and life do lie together both in the Death, *viz.* in the obedience of God: they both hold ſtill unto him, and ſuffer the Spirit of God to make of and with them what it pleaſeth, who introduceth them again into the Eternal will of God whereto he at firſt created them; and thus the Eſſence ſtandeth again in the beginning in the Order as God created it: It muſt only ſtand in its Impreſſion, in the *Verbum Fiat*, viz. in the Divine making, until the day of Gods Separation, when God will change the Time again into the Eternity.

† *with.*

82. And when Jeſus had drunk the cup and taſted the Vinegar mixed with Gall in the outward [man] and inwardly in the Love-property, *viz.* in the Virgin, the wrathful Anger of God; then ſaid the whole man Chriſt, *My God, my God, wherefore haſt thou forſaken me?* For Gods Speaking Word ſtood ſtill now in the Humane property, and the new born eſſentiality which was dead in *Adam*, and was again quickned in Chriſt did cry with the ſame, *My God, my God, wherefore haſt thou forſaken me?* For the Anger of God was by the Souls property entred into the Image of the Divine Eſſentiality, and had devoured the Image of God.

83. Here

83. Here now the Image in the Creature of the Soul cryed, *My God, my God, wherefore hast thou forsaken me?* for the Humane Image which disappeared in *Adam*, and was again revived in Christs Incarnation, should bruise the head of Gods Anger in the Fire-soul, and change its Fire-might into * *Sol*: and now the Speaking Word of God did here forsake it, and it fell into its souls wrath, where it felt Gods Anger; for the Speaking Word did so bring it through the Anger into Death, and out of the Death again into the Solar life, understand into the Eternal Sun.

* Text, *The Sun.*

84. Like as the Candle dyeth in the Fire, and out of that death the light & power proceedeth, *viz.* the great painless life; so out of Christs dying and death the eternal Divine Sun should and must arise in the Humane property; but the Selfness of the Humane property, *viz.* the Souls own Self-will to live in the Fires might must here dye and be drowned in the Image of Love, and the Image of Love must also resign and give it self in unto the Wrath of Death, that so all might fall down into death, and arise in Gods will and mercy through death in the Paradisal Source in the Regnation, that Gods Spirit might be all in all. Hells eye must see through the Love, as the light shineth out of the Fire, and the Fire from the Darkness, and the Darkness taketh its Original from the Eternal desire.

85. And as *Adam changed* the likeness of God into the dark Deaths form, so God did again change the likeness through his Fire-wrath out of Death into the Light; he drew forth the likeness again out of death, as a blossome groweth from the † harsh Earth.

† Or *wild.*

86. Thus it goeth likewise in the Philosophick work; *Venus* is forsaken when she receives the three wrathful properties into her self in wrath; their wrath, *viz.* the death doth devour her life, whereupon she loseth the colour, and yet becomes a Death to the three forms in the Wrath, for she drowneth Death with Love. Thus the Life is made a death to death, *viz.* to the Wrath, and now they both do lie in the will of the Eternal Nature, *viz.* in the *Verbum Fiat*, which * proceedeth with them the Divine way, in manner as it proceeded forth into Essence in the beginning of the Creation; for in the beginning Paradise, *viz.* the Universal was manifest, and the Love shone through the Death or Anger. Even so it must be again, *Venus* must become the Eye or Sight in the Wrath, and then of *Saturn*, *Mars*, and *Mercury* there will be a *Jupiter*: *Mars* becomes Sun, and *Saturn* Moon, and so *Mars* shineth with the Sun out of *Saturn* in *Luna* from *Venus's* eye, and all Seven are only one; Thus the strife hath an end, and all

* *Goeth out.*

all is accompliſhed until the Reſurrection of the body.

87. And when Jeſus had drunk the Cup, and ſaid, *My God why haſt thou forſaken me?* then he ſaid, *All is finiſhed*, underſtand the work of mans Redemption; and ſaid further, *Father into thy hands I comit my Spirit, and bowed his head, and gave up the Ghoſt.* Here the whole life of Chriſt reſigned it ſelf into the Fathers deſire, viz. into the Will of the Eternal Nature, and fully gave in the Will of his Self-hood, viz. his creatural will again into the Centre, viz. into the firſt Mother whence the Soul-like Creature was produced, that is, into the grand Myſtery of Eternity: the Self-will muſt again enter into Natures End, ſo that the ſelfneſs may wholly dye, that Gods Eternal Will and Spirit may be and do only All in All in the Humanity, and that the Creature might afterwards be alone his Inſtrument, wherein he might do and work according to his good pleaſure; and thus God the Father hath in Chriſts death and entrance into our Humanity again received our ſelf-hood into his Will; and that this might be, he firſt tinctured the Humanity with the Deity, that the Humanity might be a pleaſant ſweet ſavour and offering to him in his power, for afore death lay before it.

88. Here the Love deſtroyed Death, and opened the faſt Seal, that the Will might again enter into that which it was before [it was] the creature, and even ſo we all muſt follow him upon the path which he hath made open for us; none can ſee God, unleſs God become firſt man in him, which is brought to paſs in Faiths deſire, and even then the Corrupt Will (which is apprehended in the Death and Anger of God, and which bloometh in the earthly eſſence, and bringeth forth fruit unto death) be wholly mortified, and fall into the free Reſignation, into the Will and mercy of God, and then the own will is with and in Chriſt at Natures end in the Grand Myſtery of God, viz. in Gods hands. Gods hands are the Eternal deſire, or the Eternal will, which is Unchangeable; thus the Creatural Self-will dyeth, it entereth wholly into the *Nothing*, that it might no more live to it ſelf, but unto God.

89. Thus it falleth out alſo in the Philoſophick work; when the Artiſt hath firſt ſeen great wonders, which the Creatural and Natural will hath wrought in the power [of] *Venus*, inſomuch that he ſuppoſeth that he is nigh thereunto; Even then Nature doth firſt dye in his work, and becomes a dark night unto him; the property and power of all the forms muſt * give forth themſelves from their Centre, and fall unto Natures End; all do freely yeeld over themſelves as one dead Eſſence, and there is no longer any effectual working therein, all is divided in the Crown into

* *Muſt go out of their Centre.*

into the Thousand number, and then it is again in the mystery at Natures End as it was before it came into the Creatural Being, understand the Essential desire, viz. the expressed *Mercury*, must again come unto the End of its selfness, and resign it self into the Speaking Word.

90. The Corporall Essence remaineth in the Centre of the four Elements until the judgment of God, which now at Death standeth in the Centre of *Sol*, viz. in the Compaction of *Venus* and *Mercury*, which Compaction at Death falleth wholly into one [*thing*] viz. into † one power of *Jupiter*, that is, into the Centre of the Liberty; for here the desire to cold and heat goeth out, all Earthly will and desire of the properties dyeth, and there is no more any hunger after the Earthly, or Deaths property.

† *Into the sole power & vertue of* Jupiter.

See the 3. Epistle Virsu 24. 25

CHAP. XII.

Of the Seventh form in the Kingdom of the Mother, how the Seventh Kingdom, viz. the Kingdom of the Sun is again opened and made alive, set forth in Parable or by way of Similitude of Christs Resurrection.

1. WE are not to think that when Christ dyed the natural Death in the Humane property, that he dyed as to his * creatural Soul, much less as to the Deity; also he did not disappear or dye in the Heavenly Essentiality and in the Heavenly Tincture; this cannot be; only the Will and Dominion of Self, *viz.* of the outward World, which domineered in man, unto the own Will and own powers of the Selfish creature (wherein man was disobedient to God) [I say] he gave that wholly into the Fathers hands, viz. into the End of Nature, into the Fathers great Mystery; not that it should be dead, but that Gods Spirit might alone be the life thereof, that the Divine Dominion might be in Christs Person, that the Eternal Father might Rule and Reign with his Eternal Spirit in his Image, and therefore God hath determined to keep the last judgment by this Jesus.

* *Soulish Creature.*

2. Now the Creature of Christ doth not it alone, but God in his Image through the Creature in the Dominion of his Eternal

Eternal Spirit of all the three Principles, which is the life and Dominion of every Being, in each thing according to its property.

3. And understand us aright, when Christ dyed on the Cross, the Name *Jesus* did not also dye, which destroyed Death, and Tinctured the expressed Word, viz. the Form of the Deity (or the Formed Word) viz. the Soul with Love: No, it cannot be, the Eternity doth not dy, only the Spoken Word, which standeth again in the desire of the Speaking, *viz.* in the *Fiat*, which changeth it self in its own Speaking, *viz.* in the Self-desire, and bringeth its own Sound into another form and Source, then the Speaking Word had spoken it, & set it forth with the *Verbum Fiat* into a Form, Signature, and Will, as *Lucifer* with his Royal throne, and *Adam* also did, when they both departed out of Resignation into Self-hood, the Instrument would be Master.

4. The outward working Sensitive life wherein the Anger of God was set on fire did wholly dye away, not that it should be a *Nothing*, but it fell into the *Nothing*, viz. into Gods Will, into Gods working and feeling, quite from the Will of the outward World, which is evill and good, so that it might no longer live to the World, *viz.* to the *Astrum* in the walm of the four Elements, but to the Eternal Fathers Nature in the walm of the pure Divine Element, the life of the outward world dyed.

5. Thus the true Humane Life fell forth-with again into that place whence *Adam* had brought it, *viz.* into Paradise, whereupon Christ said to the Thief, *To day thou shalt be with me in Paradise*; it fell into *Adams* death, whereby he dyed unto Paradise, and sprang up in *Adams* Death as a new creature out of the old, like as the branch springeth from the Corn: and this it did from the might and power of the Speaking Word, which of grace was entered with living essentiality into the disappeared Heavenly Essentiality of man, and had freely given it self into the Centre of the Soul-like nature, and also into the wrath of the Anger and Death in the Flesh, and changed the Anger into Love, and tinctured the corrupt blood in the Anger with the Love.

6. The Divine Tincture Tinctured the Humane: the Divine Sun entered into the Humane; the Divine Sun entred into *Adams* night, *viz.* into *Adams* sleep; Gods Sun with the Name Jesus entred with *Adams* Soul and Humanity in Christs person into death, understand into *Adams* sleep.

7. When Christ dyed, then *Adam* dyed also to his Self-hood in Christs death, the Name *Jesus* was in *Christ* the Serpent-stroyer in *Adams* Humanity; Christ entered into the Image of the first *Adam*, so that the first *Adam* in the Humanity of Christ did

become the same Christ and Serpent-stroyer, indeed not in the same Creature, but in the same Souls and Bodies property.

8. The first *Adam* fell into Sleep, *viz.* into the impotence of the Divine World, and dyed in the death of Death; the second *Adam* entered into the death of Death, and took the death of Death captive in Himself, viz. in the Humanity of *Adam*; He was a death to Death, and brought forth the Life out of Death into the Eternal Liberty: He arose in the Divine Omnipotence in the Essence of the first *Adam*: Gods Spirit in the Speaking Eternal Word brought forth *Adam* out of death in Christs Humanity. *Adam* did arise in Christs Humanity, and all the Children of *Adam*, which are partakers of Christs Kingdom, do arise in Christ: all in Christs Flesh and Blood, Soul and Spirit, but every one in his Creature which he hath had here, and mortified in Christs death.

9. Every one is a particular twig; but there is only one Tree, which is Christ in *Adam*, and *Adam* in Christ, only One, not two; only one Christ in all Christians; so that I may say, *If I be dead in Christ unto the World, I am the same Christ*, viz. *a branch on the same Tree.*

10. But seeing that I in the outward man do yet live in my Self-hood, therefore I must also dye with the outward man in Christs death, and arise and live in him. Now therefore I live with the Will of Faith in the mind in Christ, and am a Christian in the Will of the Mind in the desire of Faith, and receive Christ with his Humanity into my Will, and cast my Will into his death, and thus my inward man is also dead in Christs death, and liveth no longer to Self-hood; but I am resigned in him, and lie buried in his death, but being He is arisen in Gods Will, I also live in His Resurrection in Him; but my Earthliness in its Selfness liveth to the Earthly World, until it also dyeth quite to Self-hood, and entereth into the Resignation and Putrifaction, and then Christ will awaken it through my inward man, which now liveth in Him.

11. Like as he is arisen from the Dead, even so shall I, who shall dye to the Earthliness in Him, *viz.* in my first Father *Adam*, in the Name Jesus as a Christian in Christ; my twig withered in Sin on the Tree shall obtain strength and sap in the Name Jesus to life, I shall and must spring forth afresh with my Humanity in Him as in my Stem, who is become a Heart and Power in my Father *Adam*, and bring forth fruit to the praise of God.

12. My Will-spirit, which now is in Christs Humanity, and liveth

liveth in Christs Spirit, that shall in Christs power give Sap to the dry tree, that it shall again arise at the last day in the sound of the Trumpet of the Divine Breath in Christs voyce, which also is my voyce in his Breath, and spring afresh in the Tree Christ, *viz.* in Paradise: the Paradise shall be in me; all whatsoever God hath and is, shall appear in me as a Form and Image of the Divine Worlds being: all colours, powers, and vertues of his Eternal Wisdom shall be manifest in me, and on me, as on his likeness, I shall be the manifestation of the Spiritual Divine World, and an instrument of Gods Spirit, wherein he maketh melody with Himself, with this Voyce, which I my self am, as with his Signature; I shall be his Instrument and Organ of his expressed Word and voyce; and not only I, but all my fellow-members in the glorious Tuned Instrument of God: we are all strings in his Joyful Consort, the spirit of his mouth doth strike the tune and note on our strings.

13. And therfore God became Man, that he might again repair his glorious Instrument which he had made for his praise, which perished as to him, and would not sound accord'ng to the desire of his joy and Love, and did introduce again the true Love-sound into the strings; yea he hath introduced the voyce which soundeth in his presence again into us, *viz.* into his Instrument, he is become that I am, and hath made me that which he is, so that I may say, that I am in my Resignation in him his Trumpet, and the sound of his Instrument and Divine † voyce, at which now I do rejoyce in all my fellow-strings and voyces, which with me are tuned and set as an Eternal work unto the praise and glory of God.

† *Breath, air, tune.*

14. Thus know ye now my Fellow-voyces in the praise of God, that I sound with my string played upon in the Spirit upon and in your Note, and thus sing I unto you: that whatsoever Jesus hath done through the Christ, *viz.* through his and my Humanity, the same he doth yet to day in me and in all my fellow-members: he dyed to my Self-hood in his death, and I also dye to my self-hood in his death; He is given up to his Resignation in God his Father, and God his Father hath araised him up with the spirit of his mouth in him, and set him forth for the Royal Image according to the holy Trinity, through and with whom God will judg all things in the place of this World.

15. Thus God also hath awakened in him my Spirit and Soul through his Spirit in the great Name Jesus in Christ, so that I in my Resignation in him need not to dye, for he dyed in me and for me; his death, in that he is arisen from death, is become my Eternal life, so that now I live in his death, as one dying;

and yet there is no more any death in him, but thus I dye to my Self and Sin in him, seeing that my desire and will presseth forth from my Self hood into it, so that I dye dayly to my self, until once I shall obtain the limit of my Self-hood, and my Self-hood with the earthly Will and Desire doth wholly dye unto its Selfness; even then shall my Self-hood, and all whatsoever is in me which seeketh and loveth it self, fall into the Death of Christ, *viz.* into the first Mother, whence God created me, and my Self-hood shall become a Nothing; and even then my Self-hood lieth in Christs Death in the Resignation as an Instrument of God, who then will make it his Instrument as he pleaseth.

16 But seeing now my Soul and Spirit doth live in his Resurrection, and his Voyce [Ayr or Breath] is in me, according to the Resignation in him, as S. *Paul* saith, *Our Conversation is in Heaven, whence we do wait for the Saviour Jesus Christ*; Therefore also his Voyce, which is in me (in that I am [or live] no longer to my Self-hood, but he alone [is and liveth in me]) shall raise up my dead body, which I resign to him, and bring it into his first Image, whereto he created it.

17. Thus now I live in God, and my Self-hood doth not know it, for it liveth not in God, but in it self (God is indeed in it, but it doth not apprehend him) and hideth the Pearl which I am in Christ; not I, but he in his Humanity in my Creature in Himself: and thus I speak and write of the great Mystery of all Beings, not that I have apprehended it in my self-hood, but he striketh my Signature in my Desire, which presseth into him, as he pleaseth.

* *Glass.* 18. I am known to my self, but not in my self-hood, but in his * Mirror which of Grace he hath put into me, thereby to allure my self-hood unto him, *viz.* into the Resignation; and so likewise, dear Brethren, it shall again be represented unto you out of his Glass, which he hath set forth through my Capacity in him, as his Instrument.

19. Thus it goeth also in the Philosophick Work; *Sulphur*, *Mercury* and *Sal* are entered by the Curse of God into their Self-hood, *viz.* into a Self working and living; all doth now work in the Curse and Anger of God according to the property of the first Principle; if God had not placed the Sun as a Nature-god of the outward visible World therein, which tinctureth every working life, even every thing which groweth and moveth, all would be in the dark Deaths Impression, *viz.* in the Abyss of Hell.

20. Now if any thing shall be freed from this Self-hood, *viz.* from the wrathful Death, and be again brought into the Universal, *viz.* into the highest Perfection, then it must dye wholly

to its Self-hood, and enter into the Stilneſs, *viz.* into the Death of the Reſignation at Natures End: *Mars* muſt wholly loſe the might of the Fire and Wrath, and *Mercury* alſo his Poyſon-life; *Saturn* muſt be a Death to himſelf, in ſo much that the Artiſt ſeeth nothing but the great Darkneſs, and even then the Light appeareth in the Reſignation; for Saint *John* ſaith, *The Light ſhineth in the Darkneſs, and the Darkneſs apprehended it not*; that is, in its Self-hood, *viz.* in its own Will and Working it cannot apprehend it; but in the Reſignation, the Nothing, *viz.* the Liberty of God doth ſhine in it.

21. For the Nothing doth manifeſt it ſelf in its Lubet out of the Liberty in the Darkneſs of Death; for the Nothing will not be a Nothing, and alſo cannot be a Nothing, and likewiſe it cannot otherwiſe manifeſt it ſelf, ſave according to the property of the free Lubet, which is now fixt [or ſtedfaſt,] and in it alſo as a Nothing, for there is no *Turba* therein; the Self-will and Hunger is dead, and in the Nothing, and the Lubet of the Eternal Liberty is its Life: Now ſeeing that the Higheſt Being hath once moved it ſelf, and come into a viſible comprehenſible Eſſence, it doth again figurize [or form] that ſame Eſſence, which departeth from its Self-hood, and entereth into the Nothing, into ſuch a Being [or Eſſence] as it was before the times of the World; but ſeeing that the *Verbum Fiat* ſtandeth yet to this day a Creating of the Corporal Eſſence, it doth again make a fixt perfect Eſſence; as the like is brought to paſs in the Philoſophick Work, where a new Life ariſeth out of Death, as God doth raiſe us up in Himſelf in Chriſt, if we dye to Self-hood, and wholly reſign up our ſelves into him.

22. And thus when the expreſſed *Mercury* in the *Sulphur* of *Saturn* reſigneth its Self-hood into *Venus*, then the *Verbum Fiat* changeth it again into ſuch an Eſſence according to the Lubet of the Liberty; the Death ariſeth in a new Body out of the Darkneſs of Death, in a white fair Colour, but as an hidden Luſtre, wherein the Colour is not rightly and diſtinctly known, until it doth diſſolve it ſelf, and the *Materia* becomes deſiring; then the Sun ariſeth in the Centre, *Saturn* in the Property of *Jupiter* and *Venus* in all the Seven Forms (that is in the *Verbum Fiat*) as a New Creation, and the Deſire of all the Seven Forms do tend unto *Sols* Luſtre, *viz.* unto the white and red Colour from the Fire and Light, which is the Majeſtatical [Colour, Luſtre, or Glory.]

23. And as CHRIST after His Reſurrection * walked forty Days in the Myſtery of all the Three Principles at once in.

* Or, *converſed.*

in the property of the first *Adam* after his Creation before his sleep, and before his Eve, and appeared to his Disciples in his property, which he had here from the outward world, and did eat with them, and shewed them his assumed Humanity, and that he had in no wise wholly put off the same:

24 Even so let the Artist understand us, that in the Philosophick Work the first matter doth not wholly pass away or vanish, but it entreth into the death of the life of its wrathful property, and dyeth in the Curse of God, but ariseth again in its former being, which it † had before the Curse of God: the Curse only is destroyed therein, and the first life doth again rise up therein, and therefore it is fixt, and subsists in the Fire, for it is dead to the dominion of the four Elements, and liveth in the fifth essence, not that it hath that same life, but it standeth still therein, yet the spirit of the new-born Essence is a vegetative life with its growing therein, its Lustre doth stand therein, it sheweth the first *Adam* in innocency, who stood likewise in such perfection.

† Or, *was.*

25. And as Christ tinctured our corrupt Humanity, in which *Mercury* was turned to poyson, with the Heavenly blood of the Eternal Divine Virginity and Essentiality, whereby the Humane Self-hood dyed in the poyson, and the Resigned life did again arise: Even so the poysonful *Mercurial*, *Martial*, and *Saturnine* Will and desire do dye in the blood of *Veuus* in the Philosophick work, and do both enter together into Death, and arise both together in one Love, in one Will.

26. Therefore let the Artist observe the Tincture, it is more noble and precious for mans use in this valley of misery, then the body which ariseth in the Tincture; for the Spirit is the life, the body is only a Figure of the Life, and the blood is a mansion of the Spirit.

27. The Artist must well observe this; in the blood of the young man, when his † Pearl giveth it self to the three Murtherers, that it also sheddeth its blood in and with the young mans, then the Champion standeth in Hell, and disclaimeth the Humane Self-hood: then the white Lyon appeareth upon his Crimson-coloured Beast, even there lyeth the Cure of sickness, and the death of death.

† Or, *Virgin.*

28. The body is dissolved in the blood of Love in the Death, out of the Earthly into an Heavenly [property]. The Tincture gives it self into the new body; and afterwards, when the body ariseth in *Sols* splendor, it doth also forsake its will, it resigneth it self wholly into the bodies essence, and becomes its beauty, splendor, and colour, which the Artist can never separate; for they are together in the fifth Essence, *viz.* in the mystery of the *Verbum*

bum Fiat, and do belong to Gods motion of the final day of Separation (in this time unto his own manifestation unto his honour, and deeds of wonder) but after this time to the crystalline world in the glassie Sea before the ancient in the *Apocalyps*.

A brief Summary of the Philosophick WORK.

29. Our meaning might seem very difficult unto the Reader, in that we go so far about, and shew Christ all along therein; at which let no man wonder, we do not seek gold, or any Temporal goods thereby, and drive man into vain curiosities, we speak only with the Children whom God hath chosen thereunto; for the Time is born, where that which is lost shall be again found; yea not only the Universal for the body of this World, but also for the Soul.

30. The Process is very short in both, and it is only of one property, which is thus: the Tree, understand the Life, is divided into seven Forms; now the curse of God is come into the seven Forms, so that they are in strife and enmity, and one Form doth annoy the other, and can never agree unless they all seven enter into Death, and dye unto the Self-will. Now this cannot be, except a Death comes into them, which breaks all their will, and be a death unto them; as the Deity in Christ was a death to the Humane Self-hood, and the seven Forms in the Humane Life; thus is it here also; the Humane Will was changed in Christ into the Eternal Sun, *viz.* into the Resignation in God; even so must all the Forms in the Philosophick Work be changed into one, *viz.* into *Sol*: Seven must become one, and yet remain in Seven, but in one desire, where each Form desireth the other in love, and then there is no more any strife and contest.

31. Therefore let the Artist but consider how he may give death to the death with the pure life, and how he may awaken the dead, and disappeared life, which is Heavenly, and lyeth hidden and captivated in the Curse, so that it may again receive the Fire-soul; and if he doth but bring it so far, it † worketh of it self.

† *It makes it self*, or *it hath its own faber in it self.*

32. When the Virgin doth again receive her Bridegroom, who hath been faithless, then he is prepared and fitted to the work, otherwise he is no way at all fitted; but all is in vain and to no purpose [which he attempteth] there is not any possibility for the Heavenly Image according to Gods likeness in man to be otherwise helped and restored; after that the Fire-soul had entred into

into its self-hood, unless the Spirit of God did introduce it self into the disappeared Image, *viz.* into the Heavenly Essentiality, and give it self in with the same Image awakened in it into the Souls Fire, *viz.* into the wrath of Death, and be a death to Death, *viz.* to the wrathful anger of God, that it might be drowned in the Love, in the blood of the Heavenly Essentiality; and although there could be no parting nor dying, yet there was a dying of the Wrath, so that the Wrath was changed into a joy and Love.

33. Even thus the Artists Work is exactly and throughout no otherwise; For Man was created out of all Beings, out of the Heaven and Earth: but when he became wholly earthly, and the Curse seized on him, the Curse also came over the earthly Being, whence Man was made: Thus the Heaven was shut up from man, and the Heaven also was shut up in the Earth, in Metals, Trees, and Hearbs, in the food of Man, and whatsoever belonged to his Ornament and Delight.

† *From.* 34. The soul of the Earth *viz.* the property † of the Fire of the first Principle is entered into its self-hood, *viz.* into Gods anger; now the Heaven is hidden in it; therefore the Artist must in his Work reduce the Soul in the Curse, and the Heaven again into One: He must introduce the Soul again into Heaven, or else there is no possibility; now he cannot bring the Soul in its iniquity into Heaven, for it will not, and therefore he must bring the Heaven into the Soul, and wholly give in the Heaven to the Soul, that the Soul may eat of Heaven, will she, or nill she; the Heaven must be as † Death in the Soul, so that the Soul cannot get rid of it, how angry soever she be, and vehemently rage against it, until she be overcome in her wrath, and entereth with the Desire into Heaven, *viz.* into the disappeared Essence, and willeth to murther it, as the *Jews* Christ; and if she so entreth into the Heavenly Essence, then the Image of the Heavenly Essence falleth into the jaws of the Murtherer.

† Or, *As dead.*

35. Thus when the Heavenly Essence giveth its desire unto the Murtherer, the Murtherer is dismayed at the Dear Love-life, and ariseth in the Flagrat [in the dismayment] in the Heavenly Essentiality; thus the disappeared Essence doth again receive the Fire-Flagrat into it self, and wholly uniteth it self with the Fire-life, and so the Fire must burn in the Love and Meekness, and * forego its right in the Centre, as the Light which shineth from the Fire, thus and no otherwise the Heavenly Essence obtaineth its life; and as a Fire doth through-heat an iron that it appeareth as if it were meer Fire, and it is so, but the iron doth still retain its substance; even so the disappeared Essence, *viz.* the

* Or, *Leave.*

the Heaven is manifeſt in the poyſonful *Mercurial* and *Martial* Fire-ſoul, and maketh of Seven Wills only one, and yet Seven remain, but the Enmity ceaſeth.

36. This is a Univerſal which alſo changeth the * Enmity or Malignity of all Diſeaſes in the Humane body into one Will [into unity;] So that the raging and raving, *viz.* the ſeven forms of Life in their Enmity do become unanimous; and then the hunger of the Diſeaſe ceaſeth, and the proceſs to the Univerſal is as hath been already mentioned. It is not my intent to mention a clear Declaration thereof; it is clear enough, he that will not ſeek thereby a new man born in God, and apply himſelf diligently thereto, let him not meddle with my Writings.

* *Contra. will.*

37. I have not written any thing for ſuch a Seeker, and alſo he ſhall not be able to apprehend our meaning fundamentally, albeit he ſtrive never ſo much about it, unleſs he entreth into the Reſignation in Chriſt, even there he may apprehend the Spirit of the Univerſal, otherwiſe all is to no purpoſe; and we do faithfully warn the Curious Critick not to amuſe himſelf, for he will not effect any thing in this way, unleſs he himſelf doth enter thereinto, and then it will be ſhewn him without much ſeeking; for the way is childe-like [plain and eaſie.]

CHAP. XIII.

Of the † Enmity of the Spirit, and of the Body, and of their C U R E, and R E M E D Y.

† *Contrary will, Contrariety.*

1. EVery Body is in it ſelf a ſenceleſs, and as a dead thing, or being; it is only a manifeſtation of the Spirit, which is in the body: the Spirit is ſigned * with the Body; whatſoever the Spirit is in it ſelf in an incomprehenſible [unperceivable] operation, the ſame is the body in the Comprehenſible and Viſible working. There is one form of the Seven forms of Nature Superiour and Chief; the other do hang unto it, and give their Signs alſo, according as each of them is ſtrong in the Eſſence; and as the Forms do ſtand in their order in each thing, even ſo they do ſign the Body of every Thing and Creature in its Generation [or kind:] this is the manifeſtation of the Divine Wiſdom in the Expreſſed Word of Love and Anger:

* Or, *Signeth & marketh it ſelf in the body.*

2. There is not any thing but it hath its Soul in it according to its property, and the Soul is a kernel to another body: whatsoever liveth and groweth hath its Seed in it; God hath comprehended all things in his Word, and spoken them forth into a Form, as the Will had † formed it self in the Desire, the expressed [or Spoken] is a Plat-form of the Speaking, and hath again the Speaking in it; this same Speaking is a Seed to another Image according to the first; for both work, *viz.* the Speaking, and the Spoken [Word]

† Or, *comprehended*, or *conceived.*

3. The Speaking worketh in it self, *viz.* in the Eternity, and the spoken also in it self, *viz.* in the Time; the Speaking is the Master, and the Spoken is the Instrument; the Speaking maketh the Nature of Eternity, and the Spoken maketh the Nature of Time; each maketh in its Comprehension two properties, *viz.* Light and Darkness, wherein the Element of all Beings doth consist, which in the Expressed [Word] doth sever it self into four Elements, but in the Speaking Word there is but One; the Element in it self is neither hot nor cold, also neither dry, nor moist; but it is a Lubet, *viz.* a desiring Will, wherein the Divine Wisdom maketh the * different and various Colours; all according to the Desires property, in ^a which there is neither number nor end; but in the four Elements there is number and End; For with the Expressing (in that they are become Self-full) they have taken a beginning, and have formed themselves into a Model or Plat-form of a time, which runneth as a † Watch-work; it formeth, frameth, and destroyeth.

* *Colours of distinction.*

^a *Element.*

† Or, *Horologue.*

4. This Watch-work consists of Seven forms, or properties (as is before mentioned) which make in themselves a three-fold Spirit, *viz.* a Vegetative, Sensitive, and Rational; the Vegetative consists in the four Elements; the Sensitive in the Seven forms of Nature, and the Rationative in the Constellation; but the Understanding proceeds only from God, for it ariseth out of the Eternal Nature; all life whatsoever, which hath its limit in the Expressed Word, doth consist in *Sal*, *Sulphur*, and *Mercury*, for therein consist the Seven properties of Every life of this World, and also the spirit of Vegetation, Sensation, and Reason.

5. *Sulphur* is the Mother of all Spirituality and Corporality, *Mercury* manageth the Dominion therein, and *Sal* is the house of its habitation, which *Mercury* it self maketh in *Sulphur*: Reason ariseth in the Oyl of the *Sulphur*, whereinto the Constellation giveth its desire, *viz.* the essence of its property, whence

whence forth-with the senses and thoughts do arise; but the Understanding proceedeth forth from the Oyl of the Element, viz. in the free Lubet in the Speaking *Mercury*.

6. Now then being it is very necessary for us poor children of *Eve* to know whence the Disease and Enmity of our life doth arise, and what that is in us which maketh us our own Enemies, and doth vex, perplex, and plague us in our selves; Much more necessary then it is to know the Cure, whereby we may cure our selves in our Self-hood, and bring our selves into the * limit of Rest.

* *Into the desired end, or Perfection of rest.*

7. This we will delineate and declare, if there be any one that hath a mind to enter upon it, and truly prove and try it; and we will set forth, whence Evil and Good do arise originally, and how they arise, and give occasion to the understanding Searcher to seek; and we will shew how the will to Evill and Good doth arise, and how the Evil is the death of the Good, and contrariwise the Good the death of the Evil.

8. When we consider what the *Mercurial* life is, then we find that it consists in *Sulphur*, for *Sulphur* is a dry hunger after Matter, which maketh an austere Impression, and in its austere Impression it hath the Fire, and also in its Impression the Oyle, whence the life burneth. Now the Impression maketh coldness, and its Compunction or Intraction maketh heat, † so that now there is a cold Fire, and an hot Fire in one thing; the cold maketh in it self Hardness and Darkness, and the Heat maketh in it self the Light, and yet there could be no Light, if the Oyl in the *Sulphur* did not dye in [fervent] hot anguish, as the Candle in the Fire.

† *This is now, &c.*

9. Now there is a two-fold dying in *Sulphur*, whence also a two-fold Life is Generated; as first, the Impression or Desire doth intract, contract, enclose, maketh hard, cold, thick; and the hardness, *viz.* the Enclosed, causeth a death in the Enclosed Being, and yet in that spirit there is no death, but a pricking, raging, and anxious cold Fire-life, which is generated with the Impression, and is the life of the darkness.

10. Secondly, in the same Anguish, in the austere desire, the hot Fire is generated which consumeth the Substance, which the coldness, *viz.* the Impression of the desire to Nature doth make: Thus there remaineth in the Fire the contention betwixt the Cold and Heat; the cold will have its life according to its property, and in that it doth strive for life, it doth enkindle the Heat in its Impression, and forth-with

the Heat depriveth the Cold of its Might, and consumeth the Colds substance, and then also the Fire-spirit cannot subsist, for unless it hath substance it goeth out, therefore it must continually, and without intermission, dye in it self in the fiery anxious desire: so long as it hath the colds substance to live upon, its life ariseth, and yet it is nothing but a constant dying and consuming, and in its Devoration is the greatest hunger after substance; this same [hunger] passeth forth through and with the Devoration out of the dying of the Fire, and dwelleth in the Nothing; yet it may not be a Nothing, and also it cannot be a Nothing, therefore it draweth the Fire again into it self; for its own desire is bent towards its Mother; but being it is once dead to the Fire-Source, it cannot dye any more in the Fire of the Heat or Cold, but it continually proceedeth forth from the Fire, and the Fire draweth it again continually into it self, and so it is the life of the Fire; and this is the Air, which in the Fire is rightly called Wind, by reason of the Strength and Force; and in that * which is proceeded forth, it is properly called Air by reason of its life of meekness.

* *In the outward Principle in the expressed formed Word.*

11. And in the dying of the Fire we are to understand the Oyl, whence the Fire receiveth its shining Light, in which the true Life is understood; for that which proceedeth forth in the Fire-death with the Desire to be delivered and freed from the Fire-Source, that is a desire of meekness, and taketh its Original in the first Will to Nature, in which the Eternal Nothing bringeth it self with its Lubet into a Desire.

12. This Lubet doth bring forth it self through the cold and hot Death (through both the dyings) again into the liberty, *viz.* into the *NOTHING*, and so it is manifested in the Austere Impression through the Fire, and brought into a Principle, and yet it is not either of the Fire, or of the cold, but so is its manifestation.

13. But being the Eternal Lubet to Nature doth introduce it self with Nature into a desire; thereupon this desire cannot dye either in the cold or heat, for it taketh its Original neither in the Heat or Cold, but in the *Nothing*; and so it is, after that it proceedeth forth from the dying in the Fire, again desiring, namely of its own property, and doth impress it self, for in the Fire it hath taken the Impression.

14. Now it cannot conceive any thing in its Impression, save

an

an Essence according to its desire, which is now water; understand according to the dark impressions property it is water, and according to the Fire it is Oyl, and that which in the cold Impression is wholly enclosed in the hardness, as a Conception according to the Wraths property, is Earth.

15. Thus the wrathful fiery desire draweth continually the same Air, Water, and Oyl into it self, and deveureth it, and so the Fire-wrath is changed in the Air and Oyl, and Water into a shining Light; for the *Nothing* doth desire *nothing* else but Power and Lustre, and so it maketh it self manifest, and brings it self into Essence, and the Spirit which proceedeth forth out of the Fire-burning in the Oyl, *viz.* in the Light from the Fire and Light, giveth Reason and Understanding; for it hath originally taken its Rise in the *Nothing*, and was the desire to Nature, and hath extroduced it self through all the properties of Nature, through Heat and Cold, through the dying in the Fire through the Light, and dwelleth again in the *Nothing*.

16. It is a prover and knower of all the Poperties, for it is generated through all, and proceeded forth from all; it is as a *NOTHING*, and yet hath all Things, and passeth through Heat and Cold, and yet none of both apprehends it: as we see, that the life of the Creature dwelleth in Heat and Cold, and yet the right life is neither Hot nor Cold.

17. Now therefore understand us aright; this Birth in the Eternity is Spiritual, but in the Time it is Material; For I cannot say of God that he is Darkness and Fire, much less Air, Water, or Earth; but in his Eternal desire he hath so formed Himself with the Time in the place of this World into such an Essence, which he formed in the Speaking *MERCURY* according to the properties of the Will, and brought with the expressed Word into such a formation according to the properties of the Desire in the Eternal Nature, *viz.* in the *Verbum Fiat.*

18. Now the expressed Word, *viz.* the Eternal Natures property is understood in *Sulphur*, for therein is the Sevenfold wheel of the Birth, which in the Spirit, *viz.* in the first Conception to Nature is a Constellation, and divideth it self out of the Constellation in its own peculiar Birth into Seven properties, and out of the Seven properties into four Elements.

19. This Constellation is a Chaos, wherein all things lie, but hidden, and it is the first Body, but Spiritual; and the Seven-

fold Wheel is the first Explication [or working forth] of the Chaos, and maketh the Second Body, *viz.* the Reason: the second manifesteth the first, and it is also a spiritual Body; the third Body is Elementary, a Cabinet of both the first, and is a visible tangible Body.

20. The first Body, *viz.* the Chaos, or the first Constellation, being it is Spiritual, is the Word expressed out of the Eternal Conception; the same hath again its Speaking in it self, which is the Mercurial Wheel in the *Sulphur* with the seven Forms, which speaketh forth again from it self the four Elements.

21. Thus the one proceedeth forth from the other; the first before the Chaos is the Lubet of Eternity in the Abyss, which taketh in it self a Will to its own manifestation; this is all God; and the Will conceiveth in it self a Desire in the Lubet; this is the Chaos, or first * *Astrum*, wherein consists the Eternal Nature, which with the Desire to Nature introduceth it self into seven Forms, as is before mentioned, and so doth manifest the Chaos, *viz.* the eternal hidden Wisdom of God, and with the Desire in the Mercurial Wheel the Element is formed, being a Spiritual Body of the Mercurial Life.

* *Constellation.*

22. Now all this is two-fold, *viz.* the Desire maketh in it self in its Impression the Darkness, wherein is the strong Might of the Enkindling of Nature, and it is painful; and the free Lubet, to the Desire maketh in it self through the Enkindling of the Desire, light and pleasing motion; the Light is the Power and Lustre, and the Element is its Body, or Essence, whereas yet it is only Spiritual: Thus the Fire-desire is a Joyfulness in the free Lubet, and in the Darkness it is an aking painful Source.

23. Out of this whole Essence Man was created unto the Image of God; and understand us aright, He stood after and in the Creation in the Dominion of the Element, the Mercurial * Wheel in *Sulphur* stood in the Light, and in the free Lubet of Eternity, but he departed forth further with his Desire into the four Elements, *viz.* into the Centre of Darkness in the Creation, whence Heat and Cold ariseth.

* *Sphere.*

24. His Desire in the beginning was bent [inclined] into the Liberty of God, *viz.* into the Element, where he was Resigned in God, and then Gods Love-will ruled him with the free Lubets property, but he departed out of the free Lubet of God, out of the Resignation into a Self-ful Will, which he forged in the Centre to Nature, whence the Pain and Torture doth arise, *viz.* Heat and Cold, so also astringency, sowre bitterness, and all the Properties of the dark Impression.

25. Even

25. Even there he fell into the Eternal Death, viz. into the dying Source, in which the Mercurial Life in the *Sulphur* ruleth in the Poyson, where one Form in the Mercurial Sphere doth envy, hate, annoy, and destroy the other, where there is meer Anguish, Aking, Tormenting, and Enmity; for the free Lubet was quenched in him, wherein the holy Element, viz. the divine Body doth consist, and there arose in the same pure Element the four Elements of the outward Source; even † there the Image of God was cursed, which is nothing else but that Gods Love-will, which ruled in the Image of his likeness, did withdraw from man, and so man fell into the Dominion of Nature; and being the four Elements have a temporal beginning and end, and must again enter into the End, therefore also the humane Body, which is now become wholly earthly in the four Elements, must fall again into the four Elements, and be destroyed therein; and therefore now we are to consider of his Cure and Restoration, how he may again be delivered from Death, and be again introduced with the Body into the Pure Element, and with the Spirit into the Dominion of Gods Will.

† Or, *then.*

26. Now there is no other remedy save that he with the Spirit which ariseth in the Chaos, and was inspired by Gods Will-spirit into the created Image, doth again depart out of his self-hood, viz. out of his natural Will, and resign himself up fully and freely into the first Will, which in the beginning formed him into an Image; He must wholly dye to his self-hood in himself in the Death of the dark Impression (so far as he liveth therein to his own will in the self-desire of the outward life of the four Elements) and cast himself with total Resignation into Gods Will, viz. into Gods Mercy, that he may no longer live and will to himself, but unto God, viz. to the first Will of God, which created him in its Image, whereby God did manifest himself in an Image; and so he is with the first *Astrum*, viz with the Chaos of the Soul, again in the same comprehension wherein God created him unto his Image.

27. But seeing the Self-hood, viz. the self-ful Will, doth strive against this, and will in no wise dye to its Self-hood, (understand [by Self-hood] the Will of the outward World, which is from the outward Stars and four Elements,) therefore Gods food must be given to the inward Will of the Spirit to eat of, that it may live without need and Hunger as to the outward Being, that it may continually mortifie and break the Will of the earthly Self-hood, until the Earthliness, viz. the earthly Body, doth freely unloose or dissolve it self in Death, and also enter again into the Mother, whence it was created, and forsake its self-hood, that the pure Body

dy of the Element, (in which * the true Life in Gods Will-spirit doth again enkindle the Soul in the Resigned Will,) and the disappeared Body from the Pure Element may become a mansion of the Soul, *viz.* a Paradisical Budding [or bloomy Renovation in the Eternal Spring-time of Paradise.]

* Or, *In which the Soul in the Resigned Will doth again enkindle* [*by its desire*] *the true Life in Gods Will-spirit*, viz. *in the eternal Light or Liberty.*

28. And that the own Will of the Soul might be able to do this, *viz.* that it might break it self off from its self-hood, and willingly enter into the Death of its self-hood, and become a Nothing in its self-hood, the free Will of God, *viz.* the Eternal Lubet to the Chaos of the Soul, which is the Eternal *Mercury* in the Power of the Majesty, is again entered into the disappeared Image of God proceeded from the Pure Element, *viz.* into the Virgin-like life, and draweth the Will of the Soul to it self, and giveth it again out of Love and Grace the Heavenly Corporality of the pure Element for Food, and the Water in that Element in the Tincture of the Fire and Light, *viz.* of the Eternal Life, for Drink; and hath encorporated it self in the Humanity, and freely tendereth it self to all Souls with full desire; that Soul which dyeth to its self-hood, and bringeth its Hunger again into Gods Mercy, may enjoy this food, whereby it doth again become the † first Creature in Gods Love.

† *Such a Creature as it was at first, before it fell,*

29. Now we are to Consider how the poor Soul captivated in Gods Anger, being devoyd of the heavenly food, doth live in meer anguish, and distress, and restless pain; as the outward earthly body in its properties doth live in its Hunger in meer anguish, distress, and oppressing pain, unless that the Soul with the Pure Element doth so over-power and keep it under, that it doth not fully domineer in its own Dominion of the outward *Astrum* and four Elements in the poysonful Mercurial Wheel according to the dark Impression, by reason of the Influence of the Element; if that the Universal doth withstand it, then it may stand in quiet rest, but yet no longer then the inward doth Penetrate the outward [body] and Tincture it: There is in the four Elements no perfection, till the body is changed again into the Pure Element, therefore it must enter again into that whence the four Elements do arise.

30. Now in this time of the four Elements there is meer pain and * Vexation; the Soul amuseth it self on the outward *Astrum*, which doth force into it, whence its false Imagination doth arise, and the body doth stir up the poysonful Mercurial Wheel, whence sickness and pains befall it; therefore the Soul must be cured with the Inward Perfection, *viz.* by the Speaking Word, wherein it standeth in Gods Hand, which alone is able to Tincture the Soul, and bring it into rest; the outward Body must be tinctured and healed

* *Source.*

heated with the expressed *Mercury*; and if the outward *Mercury* doth also stand in the Curie as a poyson-wheel, then he must be tinctured with his own light in his Mother in the Body [or Womb] of *Sulphur*: *Mercury* his own Will and Hunger must be broken, that the envious odious Hunger may become a Love-desire.

31. And now to know how this may be brought to pass, we must consider the generation in *Sulphur*, whence Joy and Sorrow doth arise; for the poysonful *Mercury* may not otherwise be resisted, and also nothing can resist it, save its own Mother which brings it forth, in whose Womb it is couched: as nothing can resist the cold but the heat only, and yet the heat is the colds Son; even so also the poysonful *Mercury* must be resisted with its own child, which he himself doth generate in his Mothers womb out of heat and cold out of himself.

32. As the Love proceeding from the heart of the Father, which is his Son, doth withstand the Anger of the Father, whereby the Father is merciful; Even so likewise it is in the expressed Word or *Mercury*.

33. Now understand it thus: I do not mean that the cold poyson of *Mercury* should be, or could be resisted with the enkindled heat; no, but if the cold poyson be enkindled, then the Remedy must be from the same likeness; but it must be first freed from the coldness, *viz.* From the enflamed cold wrath, and brought into meekness, and then it doth also still and appease the hunger of the colds desire in the disease of the Body; For if enkindled heat be administred to the enkindled cold, then the cold is dismayed [or Flagratized] at the Heat, and falleth into a Swound, *viz.* into Deaths property; and so the Heat becomes in this Deaths property a poyson life, *viz.* an anxious Sting; and the *Mercurial* wheel runneth into Sadness, *viz.* into Sickness, or a crasie dotage, wherein all joy is forgotten.

34. For if the life shall subsist in its own Right, then the Heat and Cold must stand in † Equality, that so they may accord one with another, and no enmity or * disaffection be at all in any of them; the one must not exceed or over-top the other, but they must stand in one Will; for the enkindled Cold desireth no Heat, but only likeness; Every hunger desireth only likeness for its food, but if the hunger be too strongly enkindled in the cold, such a Cure is not to be given it which is so enkindled, indeed it must be in as high a degree in the cold; but the violent force must be first taken away from it; so that it may be only as the Mother which generates it, not according to the enkindled poyson-source, but according to the

† *Equal essence.*

* Or, *Departure.*

Mothers Joy; and so the sickness, *viz.* the Poyson in the Anguish will be likewise changed into such a Joy, and so the Life doth receive again its first property.

35. The raw opposite Body doth not belong unto the Cure, but its Oyl, which must be mollified with its own Love, understand with a meek Essence, which also belongeth unto the same property; for the seven Forms of Nature are only one in the Centre; therefore that Oyl must be brought so far in the Wheel, till it entreth into its highest Love-desire, and then it is rightly fit for Cure; for there is nothing so evil but it hath a good in it, and that very good doth resist its evilness [or poysonful malignity.]

36. Thus also in the same sickness it may withstand the enkindled Wrath in the body; for if the cold Poyson be enkindled in the body, then its good falleth into * faintness; and if it cannot obtain the likeness of its Essence for its help, it remaineth in faintness, and then the enkindled Wrath also doth forthwith consume it self, and falleth also into faintness, and so the natural death is in both, and the moving life in the body ceaseth; but if it doth attain the † likeness, then it gathers strength again, and the enkindled Hunger of the Disease must cease.

* *Into a Swound, or Impotency.*

† Or, *Assimulate.*

37. In like manner also we are to consider of the Heat, which needs no cold property, but the Likeness, yet it must be first freed from the Wrath of the same Likeness, and brought into its own highest Joy and Good, so that this Likeness doth not * effectually operate either in Heat or Cold, but in its own Love-desire, *viz.* in its Best Relish, and so it will bring the Heat in the body into such a Desire: All corruptions in the body proceed from the Cold; if the Brimstone be too vehemently enkindled by the Heat, then the Right and Property of the Cold dyeth, and entreth into Sorrow.

* Or, *Vehemently, per-force.*

† *Stirring, active, vital.*

38. *Mercury* is the † moving Life in all, and his Mother is *Sulphur*; now the Life and Death lie in *Sulphur*, *viz.* in the wrestling Mercurial Wheel. In the *Sulphur* there is Fire, Light, and Darkness; the Impression causeth Darkness, Coldness, and Hardness, and also great Anguishment; and from the Impression of the Attraction *Mercury* doth take his rise, and he is the Sting of the Attraction, *viz.* the motion or disquietness, and ariseth in the great Anguish of the Impression, where Coldness, *viz.* a dark cold fire, by reason of the Hardness, doth arise in the Impression; and in the Sting of Anguish, *viz.* in the Disquietness, an hot fire doth arise.

39. Now *Mercury* is the Wheel of Motion, and a stirring up of the Cold and Heat; and in this place it is only a painful taking Source to Heat and Cold, *viz.* a cold and hot fiery Poyson-anguishment,

and

and forceth forward as a Wheel, and yet it is a cause of Joy, and all life and motion; but if it shall be freed from the Anguish, and introduced into the Joy, then it must be brought forth through Death.

40. Now every sickness and malady is a Deaths property; for *Mercury* hath too much enkindled and enflamed himself either in Heat or Cold, whereby the Essence or Flesh, which he hath attracted to himself in his Desire, *viz.* in his Mother in the *Sulphur*, is burnt, whereby the Earthliness ariseth both in the Water and Flesh: Even as the matter of the Earth and Stones, *viz.* the Grossness of the same, is nothing else but a burnt *Sulphur*, and Water in *Mercury* his property, where the Salniter in the Flagrat of the Mercurial Wheel, whence the manifold Salts do arise, is burnt [or too vehemently enflamed,] whence cometh the Stink, and evil Taste.

41. Otherwise if the *Mercury* did so effectually operate therein in the Oyl of *Sulphur*, that he might be brought through the Death of the Impression from the Heat and Cold, then the Earth would be again in Paradise, and the Joy-desire would again spring [or bloom afresh] through the Anguish of the Colds Impression; and this is the Cause that God layd the Curse upon the Earth; for the Mercurial Wheel was deprived of its Good (*viz.* the Love-desire, which ariseth in the Eternal Liberty, and manifesteth it self with this Mercurial Wheel through Cold and Heat, and proceedeth forth through the fire, and maketh a Shine of the light,) and the Curse was brought thereinto, which is a withdrawing of the Love-desire.

42. Now this *Mercury* being a Life in the *Sulphur* of its Mother doth stand in the Curse, *viz.* in the Anguish of the Heat and Cold, and maketh in his Flagrat, or Salnitral Walm, continually Salts, according to such property as he is in each place, and as he is enkindled in each Body; these Salts are only the Taste in the seven Properties.

43. Now if the *Mercury* be too vehemently enkindled in the Cold, then he maketh in the Salnitral Flagrat in his Mother in the *Sulphur* a cold hard Impressive Salt, whence Melancholy, Darkness and Sadness do arise in the Life of *Sulphur*; for look what Salt is in each thing, even such a lustre of the fire, and such a vital shine from the fire is also therein; but if *Mercury* be enkindled in immoderate Heat, then he burneth up the Cold Essence, and maketh raging pains and akings according to the Impression, and according to the Stings property, whence ariseth in the *Sulphur* great Heat and Inflamation; he dryeth up and consumeth the Water, so that the Desires Hunger or Sting hath then

no food to satisfie its wrathful Hunger, whereupon he rageth and teereth in the Salt, as it is the Poysons property [so to do,] whence the painful distemper in the flesh ariseth.

45. But if he obtains the Likeness again in the property as he standeth in the Centre of his Mother, *viz.* in the *Sulphur*, understand as she hath generated him in the beginning, *viz.* as he at first came forth to the natural life in both Tinctures of Man and Woman, understand in the Child where his life did Enkindle; then he is freed from all Anguish, and entreth again into the likeness of the Heat and Cold; and albeit that the Strife ariseth in many even from the very Womb, yet the Combate is first raised up after the beginning of the Life: In the Lifes beginning the Life entereth into its highest Joy; for the Gates of the Three Principles are opened in equal Accord; but the Strife soon beginneth about the Conquest between the Darkness and Light.

46. But now we are to consider, what is to be done unto *Mercury*; if he be * Enkindled either in Heat or Cold, whereby he raiseth up sickness and pains: now it were very good that men had the Right Cure; but alas! it will remain hidden and covered by reason of the Curse of the Earth, and the abominations and sins of men, because they do awaken this Poyson in *Mercury* with their immoderate † bestiality.

* *Enraged.*

† *with their bestial lustful excess or disorder,*

47. Yet the poor Captive hath need of deliverance; and though men have not the high Universal, which reacheth the Centre, and bringeth the Wheel of Life into its first Property, yet men must take from the Mercurial Walm of the Earth its fruits thereunto, seeing the body is also become earthly: A man must accord (or Assimulate) one Likeness with another, one Salt with another, according as the Inflamation is in the Salt of the Body: For look in what Property the Brimstone is Enkindled, either in Heat or Cold, in Melancholy or falling sickness (whether the Brimstone be burnt too in the Body and Putrified, or whether it be yet fresh and burning in the cold or hot fire,) even such an Herb, such a Brimstone belongs to the Cure, lest the Heat or Cold be terrified in the Salniter, where the Salt ariseth, by a strange Might which cometh into it, and generate a Mort Salt, and set open more and more the House of Sadness: but it is not sufficient and powerful enough in its wilde Nature and Property as it groweth out of the Walm of the Earth; it is not able to Master the Root of the Enkindled *Mercury* in the Brimstone, but it doth more vehemently Enkindle it in such a Source and Property.

48. That

48. That which thou desireſt should happen to the Body, the ſame muſt firſt happen to that which ſhall cure the Body: Unto the Cure of a foul Sickneſs there belongeth a foul Brimſtone, and ſo to a cold or hot ſickneſs the like is to be underſtood; for look in what degree of the fire or cold *Mercury* is Enkindled, and in what Form among the ſeven Properties of Nature, that is, what Salt ſoever among the ſeven Salts is Enkindled, even ſuch a Salt belongeth to the Cure: for ſickneſs is nothing elſe but an Hunger; now the Hunger deſireth nothing elſe but its likeneſs; but now the property of that Life, which in its beginning of its riſe did ſtand in Joy, is the Root; and the ſickneſs is its immoderate Enkindling, whereby the order [or Temperature] is broken and divided: Thus the Root deſireth in its Hunger the likeneſs, but the Inflamation hath taken it away; now the Inflamation is ſtronger then the Root, therefore the Hunger of the Inflamation muſt be appeaſed, and that which it ſelf is, muſt be adminiſtred unto it.

49. But even as God cured us with his Love, and reſtored us to the Salvation of the Soul, when as we had enkindled the ſame in the poyſonful *Mercury* of his Anger; in like manner alſo this Likeneſs muſt be firſt cured and circulated in the Mercurial Wheel, and freed from the Heat and Cold, indeed not taken away from them, (this cannot be, and it were alſo unprofitable,) but it muſt be brought into its Higheſt Joy, and even then it will make ſuch a Property in the Body in the *Mercury* of the Brimſtone and Salt; for the Root of Life doth again quicken it ſelf therein, and lifteth up the firſt Deſire, ſo that now the Hunger doth vaniſh in the fall of the Inflamation.

50. Now it doth behove the Phyſician to know, how he may deal with the Medicaments in the Likeneſs, ſo that he do not enrage them, and bring them into another Property; for in their Property they are even as a mans Life is: He muſt have a care that they remain in their Degree, as they are originally brought forth in their Mother; for no thing can come higher then it is in the Centre of its Original according to the Hiddenneſs; but if it ſhall come higher, then it muſt aſſume another Property on it ſelf, and ſo it is not in its own degree, and hath not its proper Vertue, but an improper one, which indeed may very well be, but it hath loſt its Nature-Right, wherein it ſtandeth in Joy, and is not able to effect any proper Operation in the Aſſimulate of its own Nature.

51. Therefore there is nothing better then to let every

thing remain in its innate Genuine Vertue; only its Wrath must be changed into its own Joy, that so its own Vertue according to the good part may be advanced into its Dominion, and then in the likeneſs it is powerful enough in all Sickneſſes without any other mixture; For the Original in the Life defireth no other multiplicity, but only its likeneſs, that it may ſtand, live, and burn in its own Power and Property.

52. The Power of the moſt High hath given to all things (even to every one according to its property) a fixt perfection, for *all was very good*, as *Moſes* ſaith, but with the Curſe the *Turba* is introduced, ſo that the properties do ſtand in the ſtrife of *Mercury*; yet in each property, in every Hearb, or whatſoever is [I ſay] In whatſoever doth grow or ariſe out of the Walm of the four Elements, there is a fixing hidden; for all things, which are in the four Elements, are originally Sprung forth out of the Eternal Element, in which there is no ſtrife, neither heat nor cold, but all things were in equal weight of all the properties in a Love-play, as it is even ſo now in Paradiſe; and the ſame [Paradiſe] ſprung forth in the beginning of this World before the Curſe through the Earth: thus it is alſo yet hidden in all things, and may be opened by underſtanding and Art, ſo that the firſt Vertue may overcome the enflamed malignity.

53. Albeit we Men have not full power to do it in Self-might, yet it may be done in Gods permiſſion, who hath again * turned his mercy towards us, and again opened Paradiſe and its comprehenſion in Man: Hath God given us power to become his Children, and to rule over the World? wherefore then not over the Curſe of the Earth? Let none hold it for impoſſible, there is required only a Divine underſtanding and knowledg thereunto, which ſhall bloſſom in the time of the Lilly, and not in *Babel*, for whom we alſo have not written.

* Or, *Put his mercy into us.*

CHAP.

CHAP. XIV.

Of the wheel of Sulphur, Mercury, *and* Salt; *of the Generation of Good and Evil; shewing how the one is changed into the other, and how one doth manifest its property in the other, and yet both remain in the first Creation in the Wonder of GOD, to his own manifestation and Glory.*

1. THIS is an open gate of the fore-going Description: Every one saith, *Shew me the way to the manifestation of the Good.* Hear and observe well, dear Reason; thou must thy Self be the way, the understanding must be born in thee, otherwise I cannot shew it thee; thou must enter thereinto, so that the understanding of the Work in its practique Art wherein I deal not, may be opened unto thee; I write only in the Spirit of Contemplation, how the generation of Good and Evil is, and open the Fountain, He shall draw the water whom God hath appointed thereunto; I will here only describe the wheel of Life * as it is in its self.

* Or, *what it is.*

2. When I speak of *Sulphur*, *Mercury*, & *Salt*, I speak of one only Thing, be it either Spiritual or Corporeal; all created things are that one thing, but the properties in the generation of this only Thing do make difference [or do give various gradual distinctions] for when I name a Man, or Lyon, Bear, Wolf, Hare, or any other Beast; yea also a Root, Herb, Tree, or whatsoever may be named, it is the same only thing.

3. All whatsoever is corporeal, is the same being; the Herbs and Trees, and also the Animals, but each thing in its difference of the first beginning; according as the property in the *Verbum Fiat* hath imprinted it self in each thing, so is that Kind in its propagation, and all things stand in the Seed and Procreation; and there is not any thing but it hath a fixity in it, be it either hidden or manifest, for all shall stand to the glory of God.

4. Whatsoever is arisen from the Eternal Fixity, as Angels and the Souls of Men, doth remain undestroyable in its fixt being; but whatsoever is arisen in the Unfixt being, *viz.* with the motion of Time, that doth again enter into the first motion whence

whence it hath taken its Original, and is a Map of its form which it had here like a picture, or as an Image in a Glass without life; for so it was from Eternity before the times of this world, which the most High hath introduced into said Image, into the Comprehensible Natural life in time, to behold the great Wonders of his Wisdom in a creatural Being, as we plainly see.

5. Now we are to consider the only Mother, how the same is in her property, whence the innumerable multiplicity doth arise, and hath continually arisen, and how she generateth Life and Death, Evil and Good, and how all things may be brought into their First [Ens] *viz.* into the place where they do originally arise, to which the Death, or the Dying, is the greatest Mystery.

6. For no thing, which is departed out of its first Order as the Mother brought it forth, can go back again, and enter with its assumed Order into its Root, unless it dye again with its assumed Order in its Mother, and even then it is again in the End, and in the place whence it was created, and so it stands again in the *Verbum Fiat*, *viz.* in the Bound of its Order in the Expressed Word, and may enter again into that which it was in the beginning before it was Corporeal; and there it is Good, for it standeth again in that whence it proceeded.

7. Now therefore we are to consider the beginnings of all things, for we cannot say that this World was made out of Something, it was only and barely a Desire out of the Free Lubet, that the Abyss, *viz.* the highest Good or Being, *viz.* the Eternal Will, would behold it Self in the Lubet as in a Glass, therefore the Eternal Will hath conceived the Lubet, and brought it into a Desire, which hath Impressed it self, and figurized, and corporized it self both to a Body and Spirit, according to the same Impressions property, according as the Impression hath introduced it self into forms, whereby the Possibilities [or powers] are arisen in the Impression as a Nature.

8. This Impression is the only Mother of the manifestation of the Mystery, and it is called Nature and Essence, for it manifests what hath been from Eternity in the Eternal Will; yet we are to conceive that there was in Eternity a Nature in the Eternall Will, as an Eternal Mind in the Will; but it was only a Spirit in the Will, and the Essence of its Ability was not made manifest, save only in the Looking-glass of the Will, which is the Eternal Wisdom, wherein all things which are in this World were known in two Centres, *viz.* according to the Fire and Light, and then according to the Darkness and Essence, all which

which came with the motion of the Eternal will through the desire in the will into a manifest mystery, and so introduced it self into a manifest possibility.

9. This is now the Essence expressed or made manifest out of Eternity into a Time, and consisteth in the fore-mentioned Forms in *Sulphur*, *Mercury*, and *Salt*, where the one is not divided or parted asunder from the other; it is one Eternal Essence, and * shapes it self into the properties of the Desire according to the possibility of the Manifestation; and we are to understand that one property is not, nor cannot be without the other; they are altogether the same only Possibility: and now we will speak of their differences, *viz.* how this only Possibility doth introduce it self into Good and Evil, *viz.* into still Peace and Constant unquietness.

* Or, *Figurizeth.*

10. We find Seven especial properties in Nature, whereby this only Mother worketh all things, which are these, *viz.* First, the Desire, which is astringent, cold, hard, and dark. Secondly, bitter, which is the Sting of the Astringent hard † enclosure; this is the cause of all Motion and Life. Thirdly, the Anguish, by reason of the raging in the Impression, where the impressed hardness falleth into a Teering [or contriting] Anguish and Pain by reason of the Sting.

† Or, *Instraction.*

11. Fourthly, The Fire, where the Eternal Will in this Anxious desire doth introduce it self into an anxious darting Flash [or twinkling Lightning] *viz.* into Strength and Devoration of the Darkness, with which the hardness is again consumed, and introduced into a corporeal moving Spirit.

12. Fifthly, The * Egress of the free Will out of the Darkness and out of the Fire, & dwelling in it self, where the free will hath received the Lustre, so that it doth enlighten, and shine as a light out of the Fire, & the potent desire of the free will, which it hath sharpned in the Fire (in that it is dead in the Fire to the essence of the darkness of the first Form, and consumed) doth now in the Lights desire draw into it self the essence from the Fire-dying according to its Hunger, the which is now Water; and in the Lustre it is a Tincture from the Fire and Light, *viz.* a Love-desire, or a † beauty of colours, and here all colours do arise; as we have fully set it down in our other Books, but especially in the *Threefold Life of Man.*

* *The flowing*, or *proceeding forth.*

† Or, *Fair complexion.*

13 Sixthly, The voyce or Sound, which in the first form is only a noise from the hardness, & is dead or mortified as to that [hardnes] in the Fire, & yet in the fifth form, in the Love-desire, *viz.* in the pleasant propetty, it is again received as a clear Sound out of the dying of the Fire in the Lustre of the Light in the Tincture,

wherein also the five Senses, *viz.* *Hearing*, *Steing*, *Feeling*, *Smelling*, and *Tasting*, do arise in the Tincture of the Light from the Fire.

14. Seventhly, The *Menstruum*, or the Seed of all these forms which the desire doth Impress into a comprehensive Body or Essence wherein all lyeth; whatsoever the Six forms are Spiritually, that the Seventh is essentially [or in real substance.]

15. Thus these are the Seven forms of the Mother of all Beings, whence all whatsoever is in this World is generated; and moreover the most High hath, according to this Mother, introduced and created such properties as this Mother is in her wrestling forms (understand as she bringeth her self with the wrestling into properties) into a * Wheel, which is as a mind of the Mother whence she continually createth and worketh: and this are the Stars with the Planetique Orb according to the Plat-form of the Eternal *Astrum*, which is only a Spirit, and the Eternal Mind in the Wisdom of God, *viz.* the Eternal Nature, whence the Eternal Spirits are proceeded and entered into a Creatural Being.

* *Orb*, or *Rotation.*

16. And moreover the most High hath introduced the property of this Wheel in the motion, as a life into the four Officers, which manage the Dominion in the Pregnant Mother; and these are the four Elements to which the Wheel of the Mind, *viz.* the *Astrum* affordeth will and desire; so that this whole Being is but one Only thing, and yet is so proportioned [or composed] as a mind of a man; Even as he is in Soul and Body, so also is this only Essence; for * it was created out of this whole Essence into an Image according to Eternity and Time; out of Eternity according to the Soul, and out of Time according to the outward Essence; as a Similitude and Image of Eternity and Time, both according to the Eternal Will and Mind, and its Essence, and also according to the mind of Time and its Essence; and therefore now we are rightly to consider of this *Sulphurean* wheel of all Essences, how the properties do introduce themselves into Good and Evil, and again extroduce themselves out of Good and Evil.

* Or, *He.*

17. The Impression or Desire, *viz.* the first form to Nature, which is called, and is also the *Fiat*, doth receive the Desires property according to the property of all the Seven Forms into it Self, and doth Impress them, so that out of the Nothing proceeds forth an Essence according to the properties of the Will; Now its own property, being it is only a desire, and impresseth it self, is Dark, and causeth Hardness, *viz.* a strong * pulsation, which is a cause of the Tone or Sound, which becometh yet more

* Or, *noise.*

more hard in the Fire, *viz.* in the fourth Form, where then the grossness dieth away, and it is received again in the fifth Form, *viz.* in the Love-desire; and again proceedeth forth in its own property in the Love-desire, and maketh the sixth Form, *viz.* the Sound, Voyce, or Tone out of the Fire and Water.

18. Now this Tone or Sound, which is called *Mercury*, doth arise in the first Form, *viz.* in the Impression, by reason of the will and attractive desire; for the attraction maketh the motion, and the Compunction in the hardness, which we distinguish, and call the second Form, but it is a Son of the first, and in the first.

19. This second Form or Property is the raging, stinging, and bitter pain; for the first is astringent, and the second is drawing, *viz.* the desire into an Essence; this same Essence is the † property of the first, and the attraction maketh therein the second property, *viz.* a bitter stinging which the hardness cannot endure; for it would be still, and thereupon it doth more vehemently Impress it self to withhold the sting, and yet the sting doth thereby only grow the greater: Now the hardness, *viz.* the Astringency wils inwards, and the sting [a] from the hardness upwards: Hence ariseth the first Enmity and Opposition; for the two Forms, which yet are but one, do make themselves their own Enemies; and yet if this were not, there would not be any Essence, neither Body nor Spirit, also no manifestation of the Eternity of the Abyss.

† Or, *The first property.*

a Or, *The sting in the hardness, viz. the hardness it self.*

20. But now seeing the bitter sting cannot ascend, and the hardness also cannot hold or enclose it, they fall into a Turning or through-breaking, like a Wheel, which runneth into it self as an horrible Essence, where both properties are known only as one, and yet each remaineth in it self unaltered, and produce the third property between both, *viz.* the Great Anguish, out of which the will, understand the fixt will to Nature, desireth to go forth again into the liberty, *viz.* into the Nothing, into the Eternal Rest; for here it hath thus found it self, and manifested it self, and yet there is no Sundering or departing: and this anxious Form is the Mother of *Sulphur*, for the Sting maketh * it painful, and the hardnes impresseth it, that it is as a dying Source, and yet it is the true Original to life.

* *understand the mother of* Sulphur.

21. It hath two properties in it self, *viz.* according to the Impression or Desire it is dark and hard; and according to the desire of the will, which willeth to be free from the anguish, and entreth again into the Liberty, it is Spiritual and light, and the Sting breaketh in pieces its conceived Essence which the Astrin-

gent desire conceiveth in its self, so that its Essence is hard and Spalt, and wholly darting as a flash of Lightning; and that from the Darkness, and from the desire of the Light, understand to the liberty.

22. Now these three Forms are in one Essence as a raging Spirit, and the desire impresseth these properties, so that an Essence is made according to their property, *viz.* according to the astringent dark desire, *viz.* according to the first Original, there is an earthy Essence, out of which in the beginning of the great motion the Earth was made, and according to the bitter raging Spirit there is the Instigation in the Essence, *viz.* a poyson, and it doth also imprint [or impress] it self in the Essence, whence the Earthliness is so wholly loathsom and bitter; and the third form, *viz.* the anguish giveth a fiery property thereinto; and yet here there cannot be as yet any essence, but it is only a Spiritual Essence, and the Mother to the Essence.

Prima materia.

23. The fourth Form in this *Essence* is the Fire, which as to one part doth take its Original out of the dark hard Impression, *viz.* from the hardness, and from the raging Sting in the Anguish, which is the cold black Fire, and the pain of the great Anguish, & as to the other part it taketh its Original in the Wills-spirit to Nature, which goeth again out of this hard dark coldness into it self, *viz.* into the liberty without the Nature of the Austere motion, and enkindleth the Liberty, *viz.* the Eternal Lubet to the desire of Nature, with its sharpness, which it hath conceived in the Impression, whereby it is a moving and stirring Lustre, for the Liberty is neither dark nor light; but by reason of the motion it is light, for its Lubet bringeth it self into the desire to light, that it may be manifest in the Light and Lustre: and yet it cannot be otherwise brought to pass but through darkness, so that the Light might be made known and manifest, and the Eternal Mind might find, and manifest it self, for a Will is only one thing and *Essence*, but through the multiplicity its Form is made manifest, that it is infinite, and a meer Wonder, of which we speak with a Babes-tongue, being only as a little spark out of these great infinite Wonders.

* Or, *Opposite to to the dark desire*, or *dark Impression, which is after the Lights desire.*

24. Now understand us thus: the Liberty is, and standeth in the Darkness (and * inclining to the dark Desire after the Desire of the Light) it attaineth with the Eternal Will the Darkness; and the Darkness reacheth after the Light of the Liberty, and cannot attain it; for it encloseth it self with the Desire in it self, and maketh it self darkness in it self;

and

and out of both these, viz. out of the dark Impression, and out of the Desire of the Light or Liberty towards the Impression, there is a twinkling [or darting] Flash in the Impression, viz. the Original of the Fire; for the Liberty shineth in the Impression, but the Impression in the Anguish comprehends it into it self, and so it is now as a Flash; but being the Liberty is incomprehensible, and as a Nothing, and moreover without and before the Impression, and * Abyssal, therefore the Impression cannot conceive or hold it, but it giveth it self into the Liberty, and the Liberty devoureth its dark Property and Essence, and ruleth with the Assumed Mobility in the Darkness, unapprehensive to the Darkness.

* Or, *without any ground.*

25. Thus understand us aright: There is in the Fire a Devoration; the Sharpness of the Fire is from the austere Impression of the Coldness and Bitterness, from the Anguish; and the Devoration is from the Liberty, which maketh out of the Something again a Nothing according to its property.

26. And understand us very exactly and well: The Liberty will not be a Nothing, for therefore the Lubet of the Liberty doth introduce it self into Nature and Essence, that it might be manifest in Power, Wonder and Being; it likewise assumeth unto it self through the Sharpness in the cold and dark Impression the Properties, that it might manifest the Power of the Liberty; for it Consumeth the dark Essence in the Fire, and proceedeth forth out of the Fire, out of the Anguish of the Impression, with the spiritual Properties in the Light; as ye see, that the outward Light doth so shine forth out of the Fire, and hath not the Source and pain of the Fire in it, but only the Property; the Light doth manifest the Properties of the Darkness, and that only in it self; the Darkness remaineth in it self dark, and the Light continueth in it self light.

27. The Liberty (which is called God) is the Cause of the Light, and the Impression of the Desire is the Cause of the Darkness and painful Source: Now Herein understand two Eternal Beginnings, *viz.* two Principles, one in the Liberty in the Light, the other in the Impression in the Pain and Source of the Darkness, each dwelling in it self.

28. And understand us further concerning their opening Essence and Will, how Nature is introduced into seven Properties; for we speak not of a Beginning, for there is none in Eternity; but thus the Eternal Generation is from Eternity unto Eternity in it self, and this same Eternal Generation hath according to the Property of Eternity through its own Desire

and Motion introduced it self with this visible World (as with a likeness of the Eternal Spirit into such a Creatural Being which is a Type or Platform of the Eternal Being) into a Time, of which we will afterward speak, and shew what the Creature is, as namely a Similitude of the Operation of Eternity, and how it hath also this same working Temporally in it self.

29. Now concerning the Fire understand us thus: The fire is the principle of every Life; to the Darkness it giveth Essence and Source, else there would be no Sensibility in the Darkness, also no Spirit, but meer Hardness, a hard, sharp, bitter, galling Sting, as 'tis really so in the Eternal Darkness; but so far as the hot fire may be * obtained, the dark Compunctive Property stands in the Aspiring covetous Greediness, like to an horrible Madness, that it may be known what wisdom and folly is.

* Or, reached.

30. Now the Fire giveth also Desire, Source and Properties to the Light, *viz.* to the Liberty; yet know this, the Liberty, *viz.* the Nothing, hath no Essence in it self, but the Impression of the austere Desire maketh the first Essence, which the Will-spirit of the Liberty (which hath manifested it self through the Nature of the Desire) receiveth into it self, and brings it forth through the Fire, where the Grossness, *viz.* the Rawness, doth then dye in the Fire.

31. Understand it thus: when the flash of Fire reacheth the dark Essentiality, then it becomes a great Flagrat, whereby the cold Fire is dismayed, and doth as it were dye, falleth into a † Swound, and sinketh down; and this Flagrat is effected in the Enkindling of the Fire in the Essence of the Anguish, which hath two Properties in it; *viz.* the one goeth downwards into the Deaths property, being a mortification of the cold Fire, whence the Water ariseth, and according to the * Grossness the Earth is arisen; and the other part ascendeth in the Will of the Liberty, in the Lubet, as a Flagrat of Joyfulness, and this same Essence is also mortified in the Flagrat in the Fire, understand the cold Fires property, and giveth also a Water-Source, understand such a property.

† Becomes impotent.

* The caput mortuum.

32 Now the Flash, when it is enkindled by the Liberty, and by the cold Fire, doth make in its Rising a Cross with the Comprehension of all Properties; for here ariseth the Spirit in the Essence, and it standeth thus:

If thou hast here Understanding thou needest ask no more; it is Eternity and Time, God in Love and Anger, moreover Heaven and Hell.

33. The

33. The lower part, which is thus marked ☋, is the first Principle, and it the Eternal Nature in the Anger, *viz.* the Kingdom of Darkness dwelling in it self; and the upper part (with this figure) is the Salniter; the upper Cross above the Circle is the Kingdom of Glory, which proceedeth forth in the Flagrat of Joy in the Will of the free Lubet in it self out of the Fire in the Lustre of the Light into the Power of the Liberty; and this spiritual Water, which also ariseth in the Flagrat of Joy, is the Corporality, or Essentiality, in which the Lustre from the Fire and Light maketh a Tincture, *viz.* a budding and growing, and a manifestation of Colours from the Fire and Light.

34. And this form of Separation, between the living and the dead Essentiality, is the fifth Form, and is called the Love-desire, its Original is from the Liberty, which in the Fire hath introduced it self into a Desire, *viz.* out of the Lubet of the Liberty into the fair and fiery Elevation of Joy, being a flame of Love, which also doth imprint in its Love-desire the Property of that which it hath conceived in the Will of the Eternal Mind, which bringeth it self through the Fires-sharpness again into it self, *viz.* into the first Properties, which arise in the first Impression, *viz.* from the motion and stirring, and the Joyfulness ariseth out of the Anguish; for this is Joy, that the Will to Nature is delivered and freed from the dark Anguish, for else there would be no knowledg, what Joy were, if there were not a painful Source; and in its Love-desire it conceiveth the first Properties in the first Impression, which divide themselves in this Desire into five Forms; *viz.* from the Fire-flash into Seeing, for the Water of Love reacheth the Lustre of the Tincture, wherein the Sight consists; and from the Hardness, *viz.* from the Penetration of the Sting in the Hardness, into Hearing, so that in this same Nothing, viz. in the Liberty, there is a Sound, which the Tincture catcheth, and brings it forth in the Water of the Desire; and from the Raging Sting into Feeling, so that one Property doth feel another; for if all Properties were only one, there would be no Seeing, Hearing, or Feeling, also no Understanding: and from the Assimulation, that one property doth arise in the other, but with another property cometh the Taste; and from the out-going Spirit of the properties (in that the Egress of each property entereth into the other) ariseth the Smell.

35. Now these five Forms do all of them together make in the Love-desire, viz. in the fifth Form, the sixth, that is, the Sound or Voyce, as a manifestation of all the Forms in the Spirits property, which the fiery Lights-desire doth enclose with the spiritual Water

Water as one onely Essence, which is now the fiery Wills own Essence, which hath brought it self forth in the sight, wherein it worketh and maketh the seventh Form, as an habitation of the sixth, whence the Essence and Dominion of this World was Generated, and introduced into a Form according to the * Right of the Eternal Birth.

* *Law*, or *Appointment.*

36. Now understand us aright; we do not hereby understand a beginning of the Deity, but the manifestation of the Deity; the Deity is herein known and manifested in Trinity, the Deity is the eternal Liberty without all Nature, *viz.* the eternal Abyss; but thus it bringeth it self into Byss for its own Manifestation, eternal Wisdom, and Deeds of Wonder.

37. The eternal Father is manifested in the Fire, and the Son in the light of the Fire, and the Holy Spirit in the Power of the Life and Motion proceeding from the Fire in the Light of the Kingdom of Joy, being the Egressive Power in the Love-flame; we speak only by parts of the Universal * as a Creature.

* Or, *In a Creatural manner.*

38. The Deity is wholly every where All in All, but he is only called God according to the Light of Love, and according to the proceeding Spirit of Joy; but according to the dark Impression he is called Gods Anger and the dark World, and according to the eternal Fire-spirit he is called a Consuming Fire.

39. We give you only to understand the Being of all Beings, whose Original in it self is only one eternal Essence, but with its own manifestation it cometh into many Beings, unto its own Honour and Glory; and now we will shew you, what the Creatures Life and Dominion is in this All-essential Being.

40. Now therefore understand us aright, what we mean by these three words, *Sulphur Mercury* and *Sal*: In the Eternity all is Spirit; but when God moved himself with the eternal Nature, wherein his own manifestation doth consist, he did produce out of the spiritual Essence a palpable and manifest Essence, and introduced it into a Creatural Being according to the eternal Properties, which also consists of Spirit and Essence, according to the † Right [or Law] of Eternity.

† Or, *Genuine property.*

41. And now I will speak of the outward Kingdom, viz. of the third Principle or Beginning; for in this World there is also Light and Darkness in each other as in the Eternity: God hath given this World a Sun, as a Nature-god of the outward Powers, but he ruleth therein as Lord; the outward [Kingdom] is only his prepared Work, which he ruleth and maketh with the Assimulate, as a Master maketh his work with an Instrument.

42. *Sulphur* is in the outward World, viz. in the Mystery of the Great Gods Manifestation, the first Mother of the Creatures; for it

it doth arise out of Darkness, Fire, and Light; it is on one part, according to the dark Impression, astringent, bitter, and anxious; and on the other part, towards the Deity, as a Similitude of the Deity, it is fire, light, and water, which in the Fire doth Sever it self into two Forms, *viz.* according to the Mortification into Water, and according to the Life into Oyl, in which the true Life of all the Creatures of the outward World doth consist.

43. *Mercury* is the Wheel of Motion in the *Sulphur*; He is on one part according to the dark Impression the stinging Rager, and the great Unquietness, and severs it self also in the Fire in its Mother, *viz.* in the *Sulphur*, into two Properties, *viz.* into a two-fold Water; for in the Mortification of the Fire all is turned to Water, understand into a living pleasant Water according to the Light, which produceth Silver in the Brimstone, *viz.* in the seventh Property of Nature, which is the powerful Body, and in the Fire its Water is Quick-silver, and in the Astringency, viz. in the Anguish of the Darkness, it is a Rust or Smoak; therefore if its outward Water-body be cast into the fire, understand [that Body] which it receiveth in *Sulphur* from the watery property, then it doth * evaporate; for in the fire every property doth sever it self again into the first Essence, whence it came Originally, where all things were only a Spirit.

* Or, *Fly from thence as a smoak.*

44. And then secondly it severs it self according to the Water of the dark Impression into a Poyson-source, which yet cannot be understood to be a Water, but only a Corporeal Essence of the Spirit; for as the Spirits property is, so is also its Water, and even so it is in the Fire-flagrat.

45. Further understand us in the fiery Flagrat concerning the *Salniter*, whence the manifold Salts and Powers do arise; for all the Properties of the Spirit are become Corporeal in the great Motion of the Essence of all Essences, and entered into a visible and comprehensible Being: This Flagrat is effected in the enkindling of the Fire; and in the mortification of the Fire it doth impress into it self from the Waters Original a Water, according to the property of the Flagrat, which yet is rather Fire then Water, but yet its mortal Essence is a Water according to the property of the Flagrat, it is the Comprizal of all Properties, it bringeth forth in its Comprehension, viz. in the fiery Flagrat all Properties in it self, and apprehendeth the property of the Light in its Powers, and also the property of the dark Impression in its Powers, and maketh all fiery; one part according to the Coldness, and one part according to the Heat, but the most part according to the endless *Mercury*, which is the Life of all Essences in Evil and Good, in Light and Darkness.

46. This *Salniter* is the Mother of all *Salts* in Vegetables and Animals, *viz.* in Herbs and Trees and every thing; he is in all things, which give a taste and smell, the first Root according to each things property; In the Good (which grow in the Love-desire in the oyl of Brimstone) he is good, powerful, and pleasant; and in the Evil he is evil in the Anguish of Brimstone, and in the Darkness he is the Eternal Horrour, and Despair, continually desiring in the Flagrat to aspire above the Gates in the Fire, from whence ariseth the Will of all Devils, and of all Pride, to ascend above the Humility of the Love-desire; and in the Fire is the Tryal of his *Essence*, as we see how he clasheth and consumeth himself in the Flash as a sudden thought.

47. For its *Essence* ariseth not in the *Essence* of *Eternity*, also it cannot inherit it, but in the enkindling of the Temporal fire, yet it is perceived in the Eternal Spirit by reason of the Elevation of the joy; but according to the Essence of mortification, *viz.* according to the Salt of the Fire it subsists in the Fire; for this property ariseth out of the first Desire, *viz.* in the essence of the first Impression, which property the Philosophers call *Saturn*, therefore the Salt is manifold; all sharpness in the taste is Salt, the good taste ariseth out of the oleous Salt, and so also the Smel, which is the Egressive Spirit in which the Tincture appeareth as a lustre [or fair Complexion] of colours.

48. Thus understand us aright; the *Salniter* in the Fire-Flagrat is the Severation of the properties, where Death and Life do Sever themselves, *viz.* the life which entereth with the Love-desire into an Essence and Dominion, and then the Life which in the Flagrat of Death, according to the property of the cold, sinketh down in the mortification of the Flagrat as an impotency, and giveth weight; and according to the Subtilness water, and according to the Grossness of the Austereness, Earth; and according to *Sulphur* and *Mercury*, Sand and Stones; and according to the Subtilness in *Sulphur* and *Mercury*, understand according to the Water of the same it maketh Flesh, and according to the Anxious darkness a smoak or rust; but according to the oleous property, *viz.* according to the Love-desire a sweet Spiritual Essence, and according to the Spirit a pleasant Smell, and according to the moving of the Fire and Light [it giveth] the [One] Element, and from the Lustre in the Fire-Flagrat with aspect of the Light [it affordeth] the precious Tincture, which tinctureth all oyly Salts, whence the pleasant taste and smell ariseth.

49. The Salnitral Flagrat is the Sude in the Essence, whence the growth and pullulation doth arise, that there is a growing

in

in the Essence it Impression, *viz.* the *Salt* is the preservation, or upholding of the Essence, so that a thing subsists in a body or comprehension; it holdeth the *Sulphur* and *Mercury*, else they would part from each other in the Fire-Flagrat.

50. All things consist of *Sulphur*, *Mercury*, and *Salt*: In the Salnitral Flagrat the Element severs it self into four properties, *viz.* into *Fire*, *Air*, *Water*, and *Earth*, which in it self is none of these, but only a moving and gentle walming, not as the *Ayre*, but as a moving of the Will in the Body, a cause of Life in the Essence; For as the Eternal Spirit of God proceedeth from the Father, who is a Spirit from the Fire and Light, and is the motion and life of the Eternity; so likewise the *Air* proceedeth forth continually out of all the properties in the Salnitral Flagrat in the Fire from the Anguish in *Sulphur* in the forcing *Mercurial* Wheel, as an impetuous aspiring motion; it is a Son of all the properties, and also the life of the same; the Fire of all the Forms doth afford it, and also receives it again for its life; the water is its body, wherein it maketh the seething in the Salniter, and the Earth is its power, wherein it enkindleth its Strength, and Fire-Soul.

51. There is but one only Element, and that doth unfold it self in the Salnitral Flagrat into four parts, *viz.* with the enkindling it giveth a consuming Fire of the Darkness, and its Essence; and in the Flagrat of the dying of the Cold and the Darkness, it parts it self into Essences, *viz.* according to the Subtilness into Water, and according to the Grossness into earth; and then according to the motion in the Flagrats walming into Air, which doth most resemble the Element, but not wholly essentially, for the [one] Element is neither hot nor cold; also not forcing or compulsive, but gently moving.

Of the Desire of the Properties.

52. Every Property keepeth its own Desire; for a property is nothing else but an hunger, and the hunger doth form it self into such an Essence as it self is, and in the Salnitral Sude it giveth such a spirit into the four Elements; for the Original of the Sude is in the Element, whence four Elements proceed forth in the Flagrat.

53. Each body stands * in the inward motion in the Element, and in the growth and life in the four *Elements*; but every creature

* Or, *As to its inward motion*,

creature hath not the true life of the *Element*, but only the high Spirits, as Angels and Souls of men, which ſtand in the firſt Principle, in them the Element is incitable; In the life of the third Principle it ſtandeth ſtill, and is at the hand of God, where he holdeth and governeth the four Elements as an *Exit*, or Inſtrument wherewith he worketh and buildeth.

54. Now every property of nature doth in its hunger take its food out of the four *Elements*; as the hunger is, ſo it taketh a property out of the *Elements*; for the four *Elements* are the body of the properties, and each Spirit eateth of its own body.

55. Firſt, There are the *Sulphurean* properties according to the firſt & ſecond Impreſſion, *viz.* according to the dark, aſtringent, and anxious Impreſſion, and then according to the Love-Impreſſion in the Light, *viz.* according to evil and good.

56. The dark hunger deſireth eſſence according to its property, *viz.* Earthly things, all whatſoever reſembleth the Earth; and the bitter hunger deſireth bitter Raging, ſtinging and pain; it receiveth into it ſelf ſuch an Eſſence (as the poyſon-ſource) out of the Elements: and the hunger of Anguiſh deſireth anxious hunger, *viz.* the Anguiſh in the Brimſtone; alſo the melancholy [taketh] the deſire to dye, and continual ſadneſs; and the Fire-flaſh receiveth into it Anger, Aſpiring, ambition, pride, a deſiringneſs to deſtroy all, and make it ſubject to it, a deſire to domineer in and above all, to conſume all, and to be Peculiar; and it taketh the bitterneſs from whence the Flaſh ariſeth to Envy and Hatred, and the aſtringency to Covetouſneſs, and the Fire to Anger and Indignation.

57. Here is the true deſire of Gods anger, and all Devils, and of all whatſoever is againſt God, and Love; and this hunger draweth ſuch an Eſſence into Self, as it is to be known & ſearcht out in the Creatures, and in the Herbs alſo.

58. Now the Fire flaſh is the End of the firſt deſire, *viz.* of the dark nature, and in the Fire the dying of the firſt hunger and Will beginneth; for the Fire conſumeth all groſſneſs of the firſt Forms, and caſts them into death; and here is the SeVeration of both Wills, *viz.* the one which entreth back again into the property of Death, and is a Will in the life of the dark Deſire; as the Devils have done, who would domineer in the Fire-flaſh in the Salnitral Sude over Time and Eternity; but they were driven back by the Spirit of God, and ſpewed forth out of the Love-deſire as an abomination; and thus alſo it hapneth here to the wicked ſoul of man, whereupon the Election followeth: here is the [Aym] or ſcope of the Election of grace, of which.

which the Scripture speaketh, that God knoweth his; and here the Eternal Lube of Gods liberty apprehendeth the Will-spirit, which is arisen in the dark Centre, and brings it through the dying in the Fire to the Element.

59. In the Salnitral Flagrat lyeth the Possibility backwards and forwards; if the will of the Desire goeth back, then it is as to the Kingdom of this World [earthly] and as to the Kingdom of the Eternal World, it is in Gods Anger, and cannot see God unless it be converted, and entreth into the Dying in the Fire, and wholly dye to its Selfness, and enter into the Resignation of the Eternal Will in the Salnitral Flagrat into the Element, *viz.* into the Heavenly Essentiality and Corporality, so that the Hunger may eat of the pure Element, and then it hath further no other desire; for it is in the Fire dead unto the austere dark hunger which is evil: thus from the dying in the Fire ariseth the light, for here the Liberty is enkindled, that it becomes also an hunger, and a desire; this is now a Love-desire, a Love-hunger.

60. In the outward World it is the light of the Sun in the four Elements; and it is the bestial Love-desire, *viz.* after the *Sulphurean* body and Essence, whence the copulation and multiplication doth arise, *viz.* the Vegetative life; and from the *Mercury* in the Salniter (wherein the sensible life is) therein the *Astrum* giveth the Reason in the Animals from the properties of the Salniter.

61. For the whole *Astrum* is nothing else but a *Salaiter* in the *Verbum Fiat* in the motion of the Being of all Beings in the fiery Flagrat, comprehended in the properties of the Salts, wherein all the powers of the Element do stand as an extern birth, which do continually * boil in the four Elements as a *Salnitral* Salt, and do introduce their property in their desire in the four *Elements* into the essence of Bodies, as is to be seen in Trees, Herbs, Grass, and all growing things.

* Or, *Seethe.*

62. Thus understand us further concerning the second Centre, which is manifest in the dying of the Fire in the Light, whereby the Abyss of Gods liberty doth introduce it self into the Byss of Nature, both with the inward world in the Kingdom of Heaven in the eternity; and then also with the outward Kingdom in the Time.

63. Now all this hath also the properties of the Desire, and taketh its Original from the first Principle, *viz.* from the first Centre, and there is yet no right dying in the Fire; the dark Essence only dyeth, and the Will-spirit goeth forth with the eternal Will to Nature again out of the fiery Death in the light; it is only a transmutation of the Spirit, so that an hunger

ariſeth out of the Liberty, and this Hunger is a Love-deſire; as to the ſoul of Man it draweth Eſſence from the Element of God, *viz.* in the *Divine Saltpeter* it [taketh] the divine Salts or Powers into it ſelf; and as to the outward Worlds Deſire it draweth the Oyl out of the *Sulphur* into it ſelf, in which [Oyl] the outward Life burneth; and ſo it is likewiſe in the Vegetables and Metals, and whatſoever elſe.

64. The Sun maketh the outward Tranſmutation, and the divine Light in the Souls property maketh the inward; according as each thing ſtandeth in its degree, ſo doth its Hunger reach a property: Thoſe which are in the Time [receive a property] from the Time, and thoſe in Eternity likewiſe out of Eternity: The Hunger which proceeds from Eternity eateth of the Eternity, and that which is of the Time eateth of the Time. The true Life of all Creatures eateth of the Spiritual *Mercury*, *viz.* of the ſixth Form, where all Salts are eſſentially; the Spirit eateth of the five Senſes, for they are the Spirits Corporality; and the Body, *viz.* the Vegetable Life, eateth of the Eſſence of the *Sulphur* and *Salt*, for Chriſt ſaith ſo alſo, *Man liveth not by bread only, but by every word which proceedeth out of the mouth of God.*

65. Now the ſixth Form of Nature is the expreſſed Spiritual Word, and the Speaking Word therein is the Eternal Word: In the firſt Impreſſion in the Darkneſs it is the Word of Gods Anger, and in the outward World it is the poyſonful *Mercury*, *viz.* a Cauſe of all Life and Stirring, of all Tones and Sounds: Now every Property eateth of its likeneſs in its degree; *viz.* the Hunger of Time [eateth] of Time, and the Hunger of Eternity [doth eat] of Eternity, both the Spirit of *Mercury* and the Spirit of *Sulphur*; whereas yet there are not two [Spirits,] but only two Properties; all whatſoever doth only take its Original in one Principle, as the Creatures of the outward World, they have only one Region, but a two-fold Inclination from the good and evil; but whatſoever taketh its Original out of two Principles, as Man, he hath alſo a two-fold Food and Dominion, *viz.* from the dark Centre, and from the outward Centre; but if he dyeth to his Self-hood, and bringeth his Hunger into Gods Kingdom, then he may eat of the divine *Mercury*, *viz.* of the five divine Senſes with the Soul, and of the Element in the divine Eſſence; and yet the outward Man apprehendeth not in this life-time the divine Eſſence Corporally; but only through Imagination, where the inward Body doth Penetrate the outward; as the Sun ſhineth through the Water, and yet the Water continueth ſtill Water, for here lieth our fall in *Adam*.

65. The Element did wholly Penetrate the four Elements, and it

it was wholly One in Man, but in the Curse the Element did sever from the Soul, so that the poor Soul doth now live only in the Vessel of the four Elements, unless that it doth again enter in the Death of its earthly Will into the divine Desire, and spring forth in the Element.

67. Thus also the outward Body is in the Curse, and eateth of the Cursed Earths property, *viz.* only of the earthly Salniter, where one Hunger of the earthly Properties doth continually oppose another; for the Curse is a loathsom Abominate in all Salts, and thence it cometh that a constant Contrariety doth arise in the outward Body; for one Hunger of the Properties receiveth [or catcheth] from the other the * Abominate: now for to help the Body that it may be freed from the Abominate, it must take the Assimulate of the Lothing Abominate, which is arisen in the Body as a Sude, and introduce it into the Dying of the Fire, and extroduce it in the Love-desire from the Curse of the Vanity; now this is no otherwise effected, but as the true Life dyeth unto the dark Vanity.

* *Nauseate abomination.*

68. The Abominate of the outward Life ariseth from a property of the Salt which is contrary to the Oyl of the Life: Thus the Abominate doth forthwith enkindle it self in the four Elements, and beginneth to Seethe in the Salniter as a strange Life; This strange Life doth at last darken and destroy the first true Life, if it be not resisted; and it can have no better help, then with the Assimulate of the introduced Abominate, which the Life hath taken into it self; *therefore that must be done to the Cure which is to be done to the Life*, that it might be freed from the Abominate.

69. The Cure must be freed from the same Abominate, which it hath received in the four Elements from the like false Insinuation [Influence or Impress,] it must be brought into the Death of the four Elements, and its Spirit must also be Tinctured in the fifth Form with the *Venus* desire, *viz.* with a pleasant Essence, that the spiritual *Mercury* may arise in *Jupiters* property; understand, the Cure must first dye to its sickness in all the four Elements; it must be introduced into the Putrifaction of all the four Elements; in the Fire it dyeth to its earthliness, and in the Putrifaction to the Waters earthliness, and in the Ayrs Putrifaction to the Abominate and earthliness of the Ayr, and then it must be brought into *Venus*, and from *Venus* into *Jupiter*, and then the Sun will arise in the Love-desire, and with this the Abominate in the Body may be resisted.

70. All other Cures, which are administred raw and † undigested (as when one takes Cold, and will resist Heat, and so likewise Heat to resist Cold) are only an opposite fiery Flagrat, whereby

† *unregerated.*

whereby indeed the enkindled Fire doth ceaſe from its powerful working, but the Flagrat entereth into Deaths Anguiſh, and the Root of the Abominate becomes a poyſonful *Mercury*, unleſs that the Heat and Cold be afore Temperized with *Venus* and *Jupiter*, and then indeed it is an Appeaſing of the Abominate in the Salnitral Sude; but the Root of the Abominate remaineth ſtill, unleſs that the Life be ſtrong, and mightily bringeth forth its Deſire out of the Abominate. This the Phyſicians muſt well obſerve, that the raw Herbs do not reach the Root, where the Abominate is ariſen in the Centre in the property of the Lifes Form, they reach only the four Elements, and give ſome eaſement, but the Abominate remaineth ſtill in the Root as an hidden ſickneſs.

71. The like is alſo to be underſtood concerning the *Aſtrum*, which hath its Sude in the outward Body as a peculiar Body in the four Elements; if the Cure may be freed from the Abominate of the four Elements, then the *Aſtrum* falleth alſo into the Good part, and introduceth its Deſire thereinto, and ſo the Body is alſo freed from the Abominate of the *Aſtrum*; for the Scripture ſaith, That *the whole* * *Creature longeth together with us to be freed from the Vanity*: Now the Curſe of the Earth, wherein the *Aſtrum* doth inject its Deſire, is the Vanity; and if it taſteth a pure Life in it ſelf, then it doth alſo rejoyce therein, and caſteth forth the Abominate.

* Or, *All the Creatures.*

72. Every * Abominate of the oyly Life ariſeth from the inward *Mercury* in the inward *Sulphur*; for Sin alſo doth hence take its Original, that the poyſonful *Mercury* (which is a cauſe of the Life) doth in the Fire-flaſh in the Original of the Salniter, in Retiring backwards, introduce it ſelf again in to Self-hood, for even there is the Original of the Poyſon-life.

* *Nauſeate* or *Loathſomneſs.*

73. Every Life which will be without † ſpot, muſt dye in the Will-ſpirit to Nature in the Fire of the Abominate to the firſt Impreſſion of the Wrath, and muſt give it ſelf forth in the Will-ſpirit to Nature, as a Reſigned Will through the Mortification in the Light of Love: Let it be either heavenly or earthly it muſt hold that Proceſs, or elſe it cometh not to the higheſt Perfection in its degree; for man could not be helped unleſs the Love-Centre of the Love-deſire did enter again into the Humanity, and bring forth the Own Life viz. the humane Self, through the Mortification into it ſelf; This is an exact Type, that whatſoever will be freed from the Abominate; viz. from the Curſe, the ſame muſt dye to the four Elements in the Abominate, and bring forth its degree through the Mortification of the Fire in the Light.

† *Entire.*

74. Thus likewiſe is the *Salnitral Sude* in the Earth, whence Metal

Metals, good Herbs and Trees do grow, each property is desirous of the Assimulate; and if it can reach the Assimulate in *Sulphur*, and *Mercury* in the Love, then it brings forth it self higher then it is in its degree; as the Eternal Liberty with its Lubet doth introduce the Eternal Nature through the Mortification into Desire, and thereby doth bring it self forth higher, *viz.* *in Power and Majesty; the like is to be considered in all things; for all things arise out of one only Being, the same is a Mystery of all Beings, and a manifestation of the Abyss in Byss.

* Or, *then.*

75. All things are generated out of the Grand Mystery, and proceed out of one degree into another: now whatsoever goeth forwards in its degree, the same receiveth no Abominate, let it be either in Vegetables or Animals; but whatsoever entereth in it Self into its Self-hood, *viz.* into its own Lubet, the same receiveth in passing through the Degrees the Abominate; for each Form of Nature out † of the Mystery receiveth of its property in its Hunger, and therein it is not annoyed or molested, for it is of their property.

† Or, *proceeding from.*

76. But if the Will entereth back again into the Birth of the other Properties, then it receiveth the Lust, and the Lust maketh an Hunger, and the Hunger receiveth strange Essence into it self: Here now is the Abominate and *Turba* born; for this Will is entered contrary to the course of Nature into a strange Essence, which is not of its property; this strange Essence domineereth now in the Strange Will, and overcometh the Will; now the Will must either * cast it out, or else it will it self be cast out by the Strange Essence; and seeing this also cannot be, thereupon ariseth Anger and Enmity.

* Text, *spue out.*

77. For the Properties run to their Centre of their first Impression, and Seek the Strength and Might of the Fire, whence ariseth the Heat and Cold in the Body, and they are in one another as Enemies, whereby the first Mother is stirred up in her most wrathful Malice and Malignity according to the austere Impression, and then beginneth the Conteſt, for the Conquest, and that Property which maintaineth and keepeth its Power and Prevalency, casteth the other into Deaths property, *viz.* into the Devoration, into the House of Misery.

CHAP. XV.

Concerning the Will of the Great Mystery in Good and Evil, shewing whence a good and an evil Will ariseth, and how one doth introduce it self into the other.

1. EVery Property taketh its Original from the first, *viz.* from the first Impression or Desire to Nature, *viz.* out of the Grand Mystery, and bringeth forth it self out of it self, as the Ayr proceedeth out of the Fire, and all whatsoever proceedeth forward in one Will is uncontroulable, for it giveth it self to no Property; it dwelleth even from the first Original only in it self, and goeth forth in one Will; and this is the true way of Eternity, wherein there is no Corruptibility if a thing remaineth in its own peculiar property, for the Great Mystery is from Eternity: Now if the Form of the same proceedeth forth, and manifesteth it self out of it self, then this Form standeth with the Root in the Mystery of Eternity; but if the Form bringeth it self forth into another Lust, so that two Properties must dwell in one, then from thence ariseth the Enmity and Abominate; for there hath been from Eternity only the one Element in Motion, and the free Lubet of Eternity, which proceeded forth with its Motion from the Great Mystery of Eternity as a Spirit, which Spirit is Gods.

* weeving or working property.

2. But when the Great Mystery did once move it self, and introduce the free Lubet into the Desire of the Essence, then in the Desire the Strife began; for there arose in the Desire out of the Element, which beareth only one Will, four Elements, *viz.* manifold Desires and Wills, which rule in one only Body, where now there is Contrariety and Strife; as Heat against Cold, Fire against Water, Ayr against Earth, each is the Death and Destruction of the other: so that the Creature which standeth in this Dominion is nothing else but a continual Dying and a Strife; it is an Enmity and contrary Will in it self, and cannot be remedied unless it entereth again into one Will, which also cannot be brought to pass, unless the multiplicity of the Wills be destroyed, and wholly dye to the Desire, whence the four Elements Arise; so that the Will doth again become that which it was from Eternity: Herein we men do know, what we are in the Domi-

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nion of the four Elements, nothing else but a Strife and a contrary Will, a *self-envying, a Desire of the Abominate, a Lust of Death.

* *Our own enemies.*

3. For the Lust which ariseth out of the Desire must dye; if the Will (which proceeded out of the great Mystery of Eternity, which the Spirit of God breathed into the Image of Man, *viz.* into the Likeness) will be freed from the Abominate and Contrary Will, then the Desire of the four Elements must dye, and the Will must enter again into the one only Element; it must again receive the Right of Eternity, and act and go forth in one Element, in manner also as God created him, whom he himself hath opposed, and brought himself into the Dominion of the four Elements, in which he hath inherited Death, and also the Strife in the Forms of Life, whence ariseth his Sickness, Loathing, and Enmity; for all whatsoever liveth in Gods Will, that is not arisen in the Self-will, or if it be arisen therein, it is again dead to the own [or self-ful] Desire.

4. Every Will which entereth into its Self-hood, and seeketh the ground of its Lifes Form, the same breaketh it self off from the Great Mystery, and entereth into a Self-fulness, it will be its own [or of its own self-ful Jurisdiction,] and so it is Contrary to the first Mystery, for the Same is alone All; and this Child is accounted evil, for it striveth in disobedience against its own Mother which hath brought it forth; but if the Child doth again introduce its Will and Desire into that, whence it is generated and arisen originally, then it is wholly one with the same, and cannot be annoyed by any thing, for it entereth into the Nothing, *viz.* into the Essence, whence it proceeded.

5. Thus, O Man! understand what thou art to do; behold thy self in thy Self, what thou art, whether or no thou standest in the Resignation of thy Mother (whereout thou wert generated and created in the beginning,) whether thou art inclined with the same Will; if not, then know that thou art a rebellious, stubborn, disobedient Child, and hast made thy self thine own enemy, in that thou art entered into Self-desire and Will, and hast made thy self thy own self-ful possession, so that thou canst not dwell in the first Mother, but in thy Self; for thy Will is entered into Self-hood, and all that doth vex, plague, and annoy thee, is only thy Self-hood; thou makest thy self thy own Enemy, and bringest thy self into Self-destruction or Death.

6. Now if thou wilt get again out of Death, then thou must wholly forsake thy own Self-desire, which hath introduced it self

into Strange Essence, and become in Self-hood, and the self-ful Desire, as a Nothing, so that thou dost no longer will or desire to thy Self, but wholly and fully introduce thy Desire again with the Resignation into the Eternal, *viz.* into Gods Will, that the same Will may be thy Will and Desire.

7. Without this, there is nothing but misery and death, a continual dying, and perishing; for hence ariseth the Election of Grace. If the Humane will (which is departed out of the Unity of Eternity, and entred into a self-fulness, *viz.* into a self-ish Lust and desire) doth again break it self off from Self hood, and enter into the mortification of Self-will, and introduce its desire again only into the first Mother, then the first Mother doth again choose it to be its Child, and maketh it again one with the only Will of Eternity; but that [Will or Person] which continueth in Self-hood; he continueth in the Eternal Dying, *viz.* in an Eternal selfish enmity; and this also is only called Sin, because that it is an Enmity against God, in that the Creature will be at its self-ful command and Government.

8. Thus in its Self-hood, *viz.* in a Contentious strife-ful Dominion, it cannot either will or do any thing that is good; and as it doth impose, awaken, and powerfully stir up to its Self nothing else but the Dying and Death: so likewise it can do nothing else unto its fellow-members; for hence also ariseth the falshood [or lyes] that the Creature denyeth the Union with [or in] the Will of God, and setteth his Self-hood in the place, so that it goeth forth from the Unity into Desires, and self-Lusts; If it did but truly know that all Beings were its Mothers, which hath brought it forth, and did not hold the Mothers Substance for its own, but for Common; then the Covetousness, Envy, Strife, and contrary Will and Enmity would not arise; from which the Anger, *viz.* the Fire of Destruction doth arise.

9. All Sins arise from Self; for the Self-hood doth force it self with the Desire into its Self-fulness; it maketh its Self Covetousness and Envy, it draweth in its own Desire strange Essence into it self, and maketh the Possessor of the strange Essence also an enemy against it self, so that Sin is wrought with Sin, Vileness with Vileness, and all run confusedly in and among one another as a meer Abomination before the Eternal Mother.

10. In like manner also we are to consider of the regenerate Will, which goeth out of its selfishness or Self-hood again into the Resignation; the same becomes also an Enemy, and an Abominate to self-hood; as Sickness is an enemy to health, and

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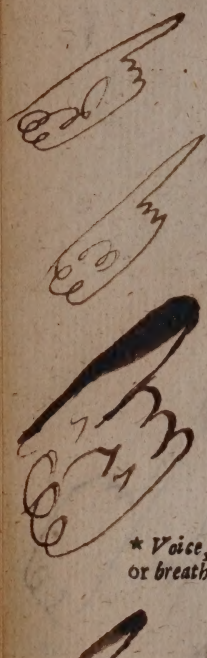
on the contrary, Health an enemy to ſickneſs: Thus the Reſigned Will, and alſo the Self-Will are a continual enmity, and an unceſſant laſting War and Combate.

11. Self-will ſeeketh only what ſerveth to its ſelf-hood; and the reſigned Will is not at all careful, but bringeth its Deſire only and alone into its Eternall Mother, that it might be One with her; It will be a Nothing, that the Mother might be alone all in it. Self-will ſaith to the Reſigned Will, thou art fooliſh, in that thou giveſt thy ſelf to death, and yet mighteſt well live gloriouſly in me; but the Reſigned Will ſaith, thou art my Abominate, Pain, and Enmity, and bringeſt me out of Eternity into a Time only into perplexity and miſery; thou plagueſt me a while, and then thou giveſt my Body to the Earth, and the Soul to Hell.

12. True real Reſignation is the mortification of the Abominate againſt God; He that wholly forſaketh his Self-hood, and giveth himſelf up with Mind and Deſire, Senſes and Will, into Gods mercy, into the Dying of Jeſus Chriſt; he is dead to the Earthly World with the Will, and is a two-fold man; where the Abominate worketh only in it ſelf to Death, but the reſigned Will liveth in Chriſts death, and ariſeth up continually in Chriſts Reſurrection in God; and albeit the Self-deſire ſinneth, which indeed can do nothing elſe but ſin, yet the Reſigned Will liveth not in ſin; for it is mortified to the deſire of ſin, and liveth through Chriſt in God in the Land of the Living; but Self-hood liveth in the Land of Death, *viz.* in the continual Dying, in the continual Enmity againſt God.

13. The earthly man is in the Curſe of God, and is an Abominate before Gods holineſs; he can do nothing elſe but ſeek his Self-hood, for he is in the Wrath of God; and albeit he doth ſomething that is good, yet he doth it not from his own ſelf-will, but the Will reſigned in God compelleth him, that he muſt do what his Self would not willingly do; and now if he doth it, he doth it as an Inſtrument of the Reſigned Will; not from his own Deſire, but from Gods Will, which guideth the Reſigned Will in its Deſire as an Inſtrument.

14. Therefore now whoſoever will ſee the Kingdom of God, and attain thereunto, he muſt Educe [or bring forth] his *Soul* out of ſelf-hood, out of the Earthly Deſire, as the Phyſitian brings forth the Cure of the Diſeaſe from the painful [Tormenting] deſire, and introduceth it into a Love-deſire; and then the Cure alſo bringeth forth the *Sickneſs* in the Body out of the painful Deſire, and ſets it into a Love-deſire: *Sickneſs* becomes the Phyſicks ſervant; and ſo likewiſe the evil Earthly will when the *Souls* will is cured, is the Reſigned wills ſervant. 15. The



* *Voice*, or *breath.*

15. The Elemental and Sydereal man must only be the instrument wherewith mans Soul laboureth in the Resigned Will; for thereto God hath also created it; but the Soul hath made and set up it self in *Adam* for Lord and Master, and is entered into his Prison, and given its Will thereinto; but if it will be acknowledged for Gods child, then it must again dye to the same, and be wholly mortified to the earthly Self-hood and Desire in Gods Will in Christs death, and be wholly regenerated anew in Gods Will, and deprive the earthly Will in Self-hood of its power, and rule over it, and guide it in subjection and command, as a Master his Instrument, and then Self-hood loseth the power and prevalency, and the lust of Self-hood ariseth as a continual longing; Self-hood doth then continually long after the forms of its own life, *viz.* after Self-glory, and after earthly Abundance, also after Envy and Anger, whether it may be able to attain that Abundance; and also after the cunning lyes of falshood; these are the vital forms of the Earthly Self-hood.

16. But the Resigned Will doth as a potent Champion continually bruise the head of this Serpent, and saith, *Thou art arisen from the Devil, and Gods anger, I will none of thee, thou art an Abominate before God.* And although the Resigned Will is sometimes captivated with false lust, when it doth overwhelm and over-power it with the Devils desire and insinuation of its Imagination, yet the Resigned Will doth forth-with cry unto the * Word of God, That Gods Will doth again bring it out of the Abominate of Death.

17. The Resigned Will hath no rest here in this Cottage, but must always be in Combat, for it is lodged in a false house: It is indeed in it self in Gods hand; but without it self it is in the Jaws and Throat of the Abyss of Gods Anger in the Kingdom of Devils, which continually pass up and down with it, and desire to try and tempt the Soul, *viz.* the Centre.

18. In like manner also the good Angels do stand by him in the Resigned Will, *viz.* in the Divine Desire, and defend him from the poysonful Imagination of the Devil, they keep off the fiery Darts of the wicked one, as Saint *Peter* saith.

19. For all doth work & desire in man Gods Love and Anger: He standeth while he is in this Tabernacle in the Gate either to go out or in: both Eternal Principles are stirring in him; unto which the Souls Will doth give it self, of that it is received, and thereto it is chosen; he is drawn of both, and if the Will of the Soul remaineth in Self-hood, then he is in the band of Gods Anger.

20. But

20. But if he departeth out of his Self-hood, and forsaketh his own Dominion, and continually casts himself only into Gods mercy, *viz.* into the Suffering and Death of Christ, and into his Resurrection and Restoration, and wills nothing of himself, but what God wills in him, and by him; then the Will is dead to the Life, and desire of Gods anger; for it hath no Own life, but lyeth in the death of Self-hood, and the desire of the Devil, and the Anger of God cannot reach him; for he is as a Nothing, and yet is in God, and liveth in the Divine Essence wholly, but not to himself; but to his first Mother of Eternity, he is again in the limit or place where he was before he was a creature; and in the Will wherein God created him, and is an Instrument in the Voyce of God, upon which only the Will-spirit of God doth strike, to its honour and deeds of Wonder.

21. All self-ful seeking and searching in Self-hood is a vain thing; Self-will apprehendeth nothing of God, for it is not in God, but without God in its Self-hood; but the Resigned Will apprehends it; for it doth not do it, but the Spirit in whom it standeth still, whose instrument it is; he manifesteth himself in the Divine Voyce in it so much as he pleaseth: and albeit it may apprehend much in Self-hood by Searching and Learning (which is not wholly to no purpose) yet its apprehension is only without in the Expressed Word, *viz.* in a form of the letter; and it understands nothing of the form of the Expressed Word, how the same is in its ground; for it is only born in the form from without, and not in the power of the Univertal Pregnatress, whose ground hath neither Beginning, Comprehension, or End.

22. Now he that is born from within out of the speaking voice of God in Gods Will-spirit, he goeth in the Byss and Abyss every where free, and is bound to no Form; for he goeth not in Self-hood, but the Eternal Will guideth him as its Instrument, according as it pleaseth God; but he that is born only in the Letter, he is born in the form of the Expressed Word, and goeth on in Self-hood, and is a self-ful voyce, for he seeketh what he pleaseth, and contendeth about the form, and leaveth the Spirit which hath made the form.

23. Such a Doctor *Babel* is; it contendeth, wrangleth, and rageth about the form of the Word, and continually introduceth the self-ful Spirit and understanding in the form, and cryeth out, here is the Church of Christ; and it is only a self-ful voyce, understanding nothing of the Spirit of the form which is incomprehensible, and striketh upon its prepared Instrument without limit and measure as it pleaseth. For Conjecture, Opinion, or the self-ful own Imagination, which ariseth in the Expressed voyce

[or

[or literal outward Word] is not Gods Word; but that which ariseth in Gods Spirit in the wholly resigned Will in Divine Power in the Eternal Speaking Word, that taketh its Originall out of Gods voyce, and maketh the form in the heart, *viz.* a Divine Desire, whereby the Souls Will is drawn into God.

24. He is a Shepheard, and Teacher of Christ, who entreth in through the door of Christ, that is, who speaketh and teacheth by Christs Spirit; without this there is only the form, *viz.* the * History that was once brought to pass, and that a man need only accept of it, and comfort himself therewith: but this Will remaineth without, for it will be a child of an assumed [applyed] grace, and not wholly dye to its Self-hood in the grace, and become a child of grace in the Resigned Will.

* *That Christ once dyed and suffered for us, &c.*

25. All whatsoever teacheth of Christs satisfaction, and comforting ones self with Christs Suffering; if it teacheth not also the true ground how a man must wholly dye to Self-hood in the death, and give himself up in the Resigned Will wholly into the obedience of God, as a new child of a new Will; the same is without, and not in the Speaking voyce of God, *viz.* in Christs door.

26. No flattering or comforting availeth any thing; but to dye to the false Will and Desire in Christs death, and to arise in the wholly Resigned Will in Christs Resurrection in him, and continually mortifie the earthly self-hood, and quench the Evil which Earthly Will introduceth into the Imagination, as an evil fire which would fain continually burn.

27. Comforting and setting the Suffering of Christ in the fore front is not the true Faith; no, no; it is only without, and not within; but a Converted Will, which entreth into Sorrow for its Earthly iniquity, and will none of it any more; and yet findeth, that it is kept back by the self-ful earthly Lust, and with his converted Will departs sincerely out of this Abomination and false Desire into Gods mercy, and casts himself with great anxious [earnest] Desire into Christs Obedience, Suffering, and Death, and in the Converted Will wholly dye unto the earthly Lust in Christs Death, which will not depart out of Christs death, and continually cryeth, *Abba*, Loving Father! take thee thy dear Sons obedience for me; let me only in his death live in his obedience in thee: Let me dye in him, that I may be Nothing in my Self, but live and be in his Will, in his Humanity in thee; receive me, but wholly in his Resurrection, and not me in my unworthiness; but [Receive] me in him: Let me be dead in him, and give me his Life, that I may be thy obedient

Son

Son in him, that his Suffering and Death may be mine, that I may be before the same Christ in him who hath deprived Death of its Might, *viz.* a Branch or Twig of his Life.

28. Thus, and no otherwise, is the true Christian Faith; it is not only a Comforting, but an unceſſant Deſire; the Deſire obtaineth the ſuffering of Chriſt, which [Deſire would continually fain to be obedient, if it knew but how it ſhould behave it ſelf before him, which continually doth fall down before him, and diveth it ſelf into the * deepeſt Humility before him; it ſuffereth and doth all things readily, only that it might but receive grace; it is willing to take the Croſs of Chriſt upon it ſelf, and regardeth not at all the ſcorn of all the World in its Self-hood, but continually preſſeth forward into Chriſts Love-deſire; this Deſire doth only grow out of Chriſts Death, and out of his Reſurrection in God, and bringeth forth fruit in Patience which are hidden in God, of which the earthly man knoweth nothing, for it findeth it ſelf in its Self-hood.

* Or, *higheſt.*

29. A true Chriſtian is a continual Champion, and walketh wholly in the Will and Deſire in Chriſts Perſon, as he hath walked up and down upon the Earth. Chriſt when he was upon the Earth deſired to overcome Death, and bring the humane Self-hood in true Reſignation into Divine Obedience: and this likewiſe a Right Chriſtian deſireth to do; he deſireth continually to dye to the Iniquity of Death and Wrath, and give himſelf up to Obedience, and to ariſe and live in Chriſts Obedience in God.

30. Therefore, dear Brethren, take heed of putting on Chriſts Purple-mantle without a Reſigned Will; the poor Sinner without Sorrow for his Sins, and Converſion of his Will, doth only take it in ſcorn to Chriſt: Keep you from that Doctrine which teacheth of ſelf-ful Abilities, and of the works of Juſtification.

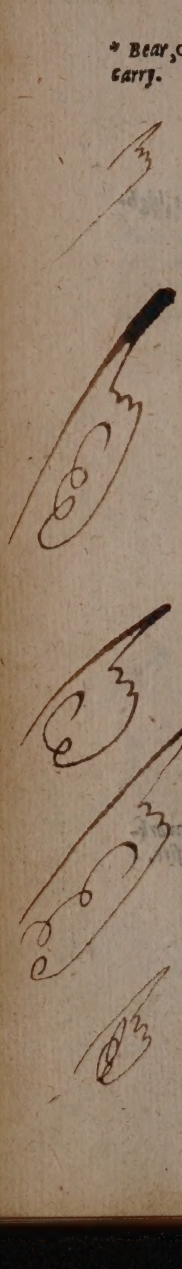
31. A true Chriſtian is himſelf the great, and anxious Work, which continually * deſireth to work in Gods Will, and forceth againſt the ſelf-ful Luſts of Self-hood, and willeth continually ſo to do, and yet is many times hindered by Self-hood; He breaketh Self-hood, as a Veſſel, wherein he lieth captive, and buddeth forth continually in Gods Will-ſpirit, with his Deſire Reſigned in God (as a fair bloſſom ſpringeth out of the Earth,) and worketh in and with God, what God pleaſeth.

* Or, *worketh deſire.*

32. Therefore let the true Chriſtendom know, and deeply lay to heart, what is now told and ſpoken to her, *viz.* that ſhe depart from the falſe Conjecture [or Opinion] of comforting,

without conversion of the Will; it is only an outward [expressed] form of the New birth; a Christian must be one spirit with Christ, and * have Christs Will and Life in him; the form doth not renew him, neither comforting, or giving good words doth at all help or avail, but a mortifying of the evil imbred Will, which is Gods child, and born out of Christs death, no other Will attaineth Christs Inheritance, my much knowing doth not also do it; the Heardsmen in the Field is as near to me as the Doctor; no wit or subtle art in Disputation about the way of God doth help or avail any thing thereto, it is only a let and hinderance; the true Will entreth into the Love of God and his Children; it seeketh no form, but falleth down before its Creator, and desireth the death of its false *Self-hood*; it seeketh the work of Love towards all men; it will not flourish in the Worlds scorn, but in its God; its whole life is a meer repentance, and a continual sorrow for the evil which cleaveth unto it: It seeketh no glory or applause to shew it self, but liveth in humility: it acknowledgeth it self always as unworthy and simple; its true, Christianity is always hidden to it in its self-hood. He saith, *I am in my self-hood an unprofitable Servant, and have not as yet begun to do, or work repentance aright.* He is always in the beginning to work repentance, and would always fain reach the gates of the sweet grace; he laboureth thereto as a Woman in Travel laboureth to bring forth, and knows not how it fareth with him; the Lord hideth his face from him, that his working may be great towards him: He soweth in anguish and tears, and knoweth not his fruit, for it is hidden in God; as a painful Traveller goeth a long way, aymming at his wished for journeys end, so also he runneth after the far mark of his rest, and findeth it not; unless his Pearl doth appear unto him in its beauty, and embraceth him in its Love; If it again departeth from his Self-hood, then ariseth sighing and sorrowing again with continual Desire; and one day calleth another, the day the night, and the night the morning; and yet there is no place of Rest in the Earthly Self-hood, save only in the fair Solar lustre of his precious Pearl; when the Sun ariseth to him in the Darkness, then the Night departeth, and all Sorrow and Anguish fly away.

* *Bear*, or *carry*.



33. Therefore dear Brethren learn to take heed and beware of Contention, where men contend about the literal Form: A true Christian hath nothing to contend for, for he dyeth to his Reasons desire; he desireth only Gods knowledg in his Love and Grace, and letteth all go which contendeth and striveth about the Form, for Christs Spirit must make the Form in Himself; the outward Form is only a guide: God must become Man, or else Man becomes not God.

34. There-

34. Therefore a Christian is the most Simple [or plainest] man upon the Earth, as *Esaias* saith, *who is so simple as my Servant?* All Heathens desire Self-hood, and do teer and devour one another for the Authority and Honours; but a true Christian desireth to dye to them; he seeketh not his own, but Christs honour. All whatsoever contends about Self-hood, *viz.* about the self ful honour and pleasure of this Life, the same is Heathenish, and far worse then Heathenish; yea like the Devil, who departed from God into a Self-fulness; Let it cover it self with Christs mantle as much as ever it will, yet the man of false Self-hood is lodged under it; if he will be a Christian, then he must quite dye to Self-hood, that the same may only hang unto him from without as a Garment of this World, wherein he is a Stranger and Pilgrim, and always consider and think that he is but a servant in his high Office, and serveth God therein as a Servant, and not be his own Lord and Master.

35. All whatsoever doth Lord it self without Gods call and appointment; the same is from the Devil, and serveth the Devil in his own Power and Form; defend, and flatter thy self as much as thou wilt, it doth not avail before God; thy own heart accuseth thee that thou art a false branch; thy Nobility and Highness doth not at all avail or help thee in the Sight of God; If thou dost not thereby drive Gods Order, thy Office is not thine, but Gods; If thou walkest falsly therein, then thy own judgment is upon thee, and condemneth thee to death; thou art a Servant; and although thou beest a King, yet thou serveſt, and must enter with the poorest into the new birth, or else thou shalt not see God.

36. All self-ful assumed [or arrogated] Laws and Authority, wherewith the poor are vexed and oppressed, do all come from Self-hood, whose Original is in the expressed form, which hath with the Form introduced it self into a Self-hood, and extroduced it self quite from God; Whatsoever doth not serve in a Servants Office before God, the same is all false, let it be either high or low, learned or unlearned: We are altogether Servants of the great God; nothing brings it self into a Self-fulness, unless that it be born in Gods Anger in the Impression of Nature: and though a Christian do possess an Own-hood, which is not false, yet he is only but a Servant therein, *viz.* a Distributer for his Master, a Steward and Overseer of his Masters Work: he dealeth for his Master therein, and not for his Self-hood only; all whatsoever he plotteth and deviseth to bring into Self-hood, and bringeth it, that he bringeth into the anxious Cabinet of Covetousness, Envy, and Self-ful pleasure of the Flesh, *viz.* into a Vessel that is separated from God, *viz.* into the Impression of

Nature, and ſtealeth from his Lord and Maſter who hath ſet him up for a Steward: he is a * ſacrilegious perſon, let him excuſe himſelf, and pretend what he pleaſe.

* Text, *A pilferer from God & his ſubſtance.*

37. A true Chriſtian acknowledgeth himſelf for a ſervant of God, to whom it is given in charge to deal aright with Gods Works: He is not his own, for he is alſo not at home in this Earthly Work of this Tabernacle; Let him ſeek, ſearch, plant and build, traffique and Trade; and whatſoever elſe he doth, he muſt always know that he doth it to God, and ſhall give an account thereof; and that he is a ſtranger and ſervant in this Work, and ſerveth his Maſter, and not at all look upon the Courſe of his Fore-fathers who have walked therein in the pleaſure of the Earthly life; whoſoever doth ſo, is far from the Kingdom of God, and can with no conſcience and ground call himſelf [or think himſelf to be] a Chriſtian, for he ſtandeth only in the Form of Chriſtianity, and not in the Spirit of Chriſt; the Form ſhall be deſtroyed, and ceaſe with time, but the Spirit remaineth ſtedfaſt for ever.

38. A true Chriſtian is in the Spirit a Chriſtian, and in continual exerciſe to bring forth its own Form, not only with words in ſound and ſhew, but in the power of the Work, as a viſible palpable Form, not weening, conjecturing, and giving good words out of the ſelf-ful ſelf-hood, and yet remaining in ſelf-hood; but a dying to ſelf-hood, and a growing forth in the Will of God in the Love-ſelf-hood as a Servant of God in Gods deeds of Wonder: A helping to ſtrike his inſtrument in Gods Will, and be a true ſounding ſtring in Gods harmonious Conſort; A continual making Word in Gods voyce, *viz.* in the *Verbum Fiat*, which maketh and worketh in and with God, what God maketh, formeth and worketh, as an Inſtrument of God.

39. Therefore O thou dear *Chriſtendom* behold thy ſelf, whether thou workeſt in the working Word of God in his Will, or whether thou ſtandeſt only in the Form of Chriſtendom, and workeſt thy own Self-fulneſs in falſhood: Thou wilt find, how thou art become an Abomination before the moſt High, and thy * caſting forth from the moſt High out of this Form (which thou in thy Self-hood haſt introduced into his expreſſed Form) ſhall preſently follow; and that becauſe thou covereſt thy Self with the true Form, and art a falſe Child therein: therefore thou art ſought, and found with a falſe vail [or covering] in thy own Form.

* *Spewing out.*

40. And as thou haſt brought thy Self into a falſe ſelf-ful Form under the true Form, Even ſo thou ſhalt alſo deſtroy thy Self, whereto the Heaven helpeth thee, which thou haſt a long time

time ſerved in obedience, and from this there is no with-holding; thy Work is found to be in the *Turba*, which ſhall well ſatisfie and ſatiate it ſelf in deſtroying, as thou haſt built up thy Self in thy Apoſtate falſhood in thy own Form under the Name of the true Form, and haſt played the Hypocrite before God with the ſhew and oſtentation of Holineſs, and only ſerved the Earthly man; But the Servant of the Lord ſhall be ſought and found; the Lord feedeth his Lambs in his own Form, and bringeth them into his Paſture; all the haughty and wealthy of the World ſhall find by experience what Judgment the Lord will bring upon the face of all the Earth, and all wicked Hope ſhall be deſtroyed; for the day of the Harveſt draweth neer; *A Terror from the Lord ſhaketh the Earth, and his voyce ſoundeth in all the ends of the Earth*; and the Star of his Wonders ariſeth, none hindereth it, for it is concluded of in the Counſel of the Watchmen in the Gates of the deep.

41. Therefore let every one ſeek and find himſelf; for the time of Viſitation is at hand, that he may be found in his Love; for the *Turba* hath found all falſe Luſt in it, and the moſt High worker of all Eſſences manifeſteth the *Turba*; and then all falſe Luſt or Imagination becomes manifeſt, and each thing entreth into its Eternal Keeper, for all things are generated out of Imagination; ſo alſo it ſhall receive its property in the Imagination, and every * Imagination reapeth its own work which it hath wrought; for to that end all things have appeared, that the Eternity might be manifeſt in a time; with deeds of Wonder it brought it ſelf into the Form of Time, and with deeds of Wonder it carrieth it ſelf forth again out of the Time into its firſt place.

* *Lubet*, or *longing deſire.*

42. All things enter again into that whence they proceeded; but they keep their own Form and Model, as they have introduced themſelves in the Expreſſed Word, and every thing ſhall alſo be received of its likeneſs, and * the End is always; and as all things do generate themſelves in the Expreſſed Word, ſo alſo they are ſigned in their inward form which alſo ſigns the outward.

* Or, *This is always the end.*

43. The Self-ful Will maketh a Form according to its innate Nature; but a Form is made in the Reſigned Will according to the Plat-form or Model of Eternity, as it was known in the Glaſs of Gods Eternal Wiſdom before the times of this World; ſo the Eternal Will figureth and formeth it into a Model of its likeneſs to the Honour and wonderful Acts of God; for all whatſoever goeth on in its ſelf-hood, the ſame formeth it ſelf; but what reſigneth it ſelf freely,

that is formed of the free Will: Now no self-ful Form with its own self-ful Will can inherit the only Eternal Being; for where there are two Wills in one, there is Enmity.

44. Seeing then God is one only God, then all whatsoever will live in him must be like his Will and Word: As a Consort of musick must be turned into one Harmony, although there be manifold strings, and manifold voyces and sounds therein; even so must the true Humane Harmony be tuned with all Voyces into a Love-melody, and that Will-spirit which is not tuned unto the only Consort in the divine Voyce, the same is cast forth out of this Tune, and brought into its self-ful Tune, *viz.* into its true fellow-voyces of its own likeness; for every likeness shall receive in its own.

45. Hath any been here an evil Spirit? then he shall be introduced into the Root of his Likeness, for every Hunger receiveth its like into it self; now the whole manifestation of Eternity with this Time is nothing else but an Hunger and Generation; as the Hunger is, so is also the Essence of its Satiating; for with the Hunger the Creature took its beginning, and with the Hunger it entereth into its eternal [Being.]

46. In the Hunger the Spirit with the Body is generated, and in the same Hunger it goeth into its eternal Being, unless that it breaks its first Hunger, and brings it self into another by Mortification, else all is at its end so soon as it is born; but Death is the only means, whereby the Spirit may enter into another Source and Form; if it dyeth to its Self-hood, and breaketh its Will in Death, then a new Twig springeth forth out of the same, but not according to the first Will, but according to the Eternal Will; for if a thing entereth into its Nothing, then it falleth again to the Creator, who maketh that thing as it was known in the eternal Will, before it was created to a Creature; there it is in the right Aym or Limit of Eternity, and hath no *Turba*, for it is in Natures End.

47. Whatsoever runneth on in Nature tormenteth it self, but that which attains Natures End, the same is in Rest without Source, and yet worketh, yet only in one Desire: All whatsoever maketh Anguish and strife in Nature, that maketh meer Joy in God; for the whole Hoast of Heaven is Set and Tuned into one Harmony; each Angelical Kingdom into a peculiar Instrument, but all mutually composed together into one Musick, *viz.* into the only Love-voyce of God: Every string of this Melody exalteth and rejoyceth the other, and it is only a meer ravishing Lovely and delightful Hearing, Tasting, Feeling, Smelling and Seeing: Whatsoever God is in himself, that the Creature is also in its Desire

fire in him; a God-Angel, and a God-man, God All in All, and without him nothing else. As it was before the Times of this World in his Eternal Harmony [or Voyce,] so also it continueth in the Creatural Voyce in him in his Eternity, and this is the Beginning and the End of all Things.

CHAP. XVI.

Concerning the Eternal Signature, and Heavenly Joy, wherefore all things were brought into Evil and Good.

1. THe Creation of the whole Creation is nothing else but a Manifestation of the All-essential, unsearchable God; all whatsoever he is in his eternal un-inchoative Generation and Dominion, of that is also the Creation, but not in the Omnipotence and Power, but like an Apple which groweth upon the Tree, which is not the Tree it self, but groweth from the Power of the Tree: Even so all things are sprung forth out of the divine Desire, and created into an Effence, where in the beginning there was no such Essence present, but only that same Mystery of the Eternal Generation, in which there hath been an Eternal Perfection.

2. For God hath not brought forth the Creation, that he should be thereby Perfect, but for his own Manifestation, *viz.* for the Great Joy and Glory; not that this Joy first began with the Creation, no, for it was from Eternity in the Great Mystery, yet only as a spiritual Melody and Sport in it self.

3. The Creation is the same Sport out of himself, *viz.* a Platform or Instrument of the Eternal Spirit, with which he melodizeth, and it is even as a Great Harmony of manifold Instruments, which are all tuned into one Harmony; for the Eternal Word, or divine Sound, or Voyce, which is a Spirit, hath introduced it self with the Generation of the Great Mystery into Formings, *viz.* into an Expressed Word or Sound: And as the joyful Melody is in it self in the Spirit of the Eternal Generation; so likewise is the Instrument, *viz.* the Expressed Form in it self, which the living eternal Voyce guideth, and striketh with his own eternal Will-spirit, that it soundeth and melodizeth; as an Organ of divers and various Sounds or Notes is moved with one only Ayr, so that each

each Note, yea every Pipe hath its peculiar Tune, and yet there is but one manner of Ayr or Breath in all Notes, which soundeth in each Note or Pipe according as the Instrument or Organ is made.

4. Thus in the Eternity there is only one Spirit in the whole Work of the divine Manifestation, which is the Manifestator in the Expressed Voyce and also in the Speaking Voyce of God, which is the Life of the Grand Mystery, and of all which is generated from thence; He is the Manifestator of all the Works of God.

5. All the Angelical Kingdoms are as a prepared Work, *viz.* a Manifestation of the Eternal Sound of the Voyce of God, and are as a Particularity out of the Great Mystery, and yet are only one in the divine eternal speaking Word, Sound, or Voyce of God; for one only Spirit ruleth them; each Angelical Prince is a Property out of the Voyce of God, and beareth the great Name of God; as we have a Type and Figure of it in the Stars of the Firmament, and in the Kingdoms and Dominions upon the Earth among all Generations, where every Lord beareth his High Title, respective Name and Office: So likewise do the Stars in the Firmament, which are altogether one only Dominion, and have their Princely Dominion in Power under them, where the Great Stars bear the Name and the Office of the Forms in the Mystery of the seven Properties, and the other after them, as a Particularity of Houses or Divisions, where every one is a peculiar Harmony, or Operation, like a Kingdom, and yet all proceedeth in one Harmony; like a Clock-work, which is entirely composed in it self, and all the peeces work mutually together in one; and yet the great fixed Stars do keep their peculiar property in the Essence of Operation, especially the seven Planets according to the seven Properties of Nature, as an under-Pregnatress of the Eternal Mystery, or as an Instrument of the Spirit out of the Eternal Mystery.

6. This Birth of the *Astrum* doth beget in the four Elements, *viz.* in its Body or Essence, Joy and Sorrow, and all is very good in it self; only the Alteration of the Creature proceedeth from the lustful Imagination, whereby the Creature elevates the Wrath of the Fire in the Properties, and brings them forth out of the likeness of their Accord: Nothing is Evil which remaineth in the Equal Accord; for that which the Worst doth cause and make with its coming forth out of the Accord, that likewise the Best maketh in the Equal Accord; that which there maketh Sorrow, that maketh also in the Likeness Joy; therefore no Creature can blame its Creator, as if he made it evil; all was very exceeding

ing good; but with its own elevation and departure out of the Likeneſs it becomes Evil, and brings it ſelf out of the Form [or Property] of the Love and Joy, into a painful tormenting Form and Property.

7. King *Lucifer* ſtood in the beginning of his Creation in Higheſt Joyfulneſs, but he departed from the Likeneſs, and put himſelf forth out of the Accord [or Heavenly Conſort] into the cold dark fiery Generation, out of which the hot fiery Generation ariſeth; He forſook his Order, and went out of the Harmony, wherein God created him; He would be Lord over all, and ſo he entered into the Auſtere Fires Domination, and is now an Inſtrument in the auſtere Fires Might, upon which alſo the all-eſſential Spirit ſtriketh, and ſoundeth upon his Inſtrument, but it ſoundeth only according to the wrathful Fires property: As the Harmony, *viz.* the Lifes-form is in each thing, even is alſo the Sound or Tone of the eternal Voyce therein; in the holy [it is] holy, in the perverſe, perverſe: All things muſt praiſe the Creator of all Beings; the Devils praiſe him in the might of Wrath, and the Angels and Men praiſe him in the might of Love.

8. The Being of all Beings is but one only Being, but in its Generation it Severs it ſelf into two Principles, *viz.* into Light and Darkneſs, into Joy and Sorrow, into Evil and Good, into Love and Anger, into Fire and Light, and out of theſe two eternal Beginnings [or Principles] into the third Beginning, *viz.* into the Creation, to its own Love-play and Melody, according to the Property of both eternal Deſires.

9. Thus each thing goeth in its Harmony, and is guided [or driven] by one only Spirit, which is in each thing according to the property of the thing; and this is the Clock [or Watch-work] of the Great Myſtery of Eternity in each Principle according to the property of the Principle, and then according to the innate Form of the Compoſed Inſtrument of the ſame Creatures, even in all theſe Beginnings [or Principles.]

10. Death is the Bound-mark of all whatſoever is Temporal, whereby the Evil may be deſtroyed; but that which ariſeth out of the Eternal Beginnings, and in its Harmony and Lifes-form entereth into another Figure, that departeth out of Gods Harmony, out of the True Order, wherein God created it, and is caſt out of the ſame Harmony into its Likeneſs, as a diſſonant diſcording Melody or Sound in the great Excellent well-tuned Harmony; for it is an oppoſite contrary thing, and beareth another Tone, Sound, and Will, and ſo it is introduced into its Likeneſs; and therefore Hell is given to the Devil for his Houſe & Habitation, becauſe he introduced his Lifes form into the Anger of

God, and into the fiery wrath of the Eternal Nature, so that now he is the Instrument in the Eternal Fire of God; and the Anger-spirit doth strike his Instrument, and yet it must stand to the Honour and Admiration of God, and be the Sport and Play in the Desire and Property of the wrathful Anger.

11. The Anger and Wrath of God is now his joy, not as if he feared, sorrowed, and lived in impotency; no, but in great Strength and fiery Might, as a potent King and Lord, yet only in the same property which he himself is, *viz.* in the first Principle in the dark World.

12. The like also we are to know concerning the Angelical World, *viz.* the second Principle, where Gods Light and glorious Beauty shineth in every Being [or thing] and the Divine voyce or sound ariseth up in all Creatures in great joyfulness; where the Spirit proceeding from the Divine Voyce maketh a joyfulness, and an uncessant continual Love-desire in those creatures, and in all the Divine Angelical Beings; as there is an Anguish-source and Trembling in the painful Fire, so in like manner there is a Trembling joyfulness in the Light and Love-fire, *viz.* a great Elevation of the Voyce of God, which doth make in the Angels and in the like Creatures, as the Souls of men, a great manifestation of the Divine joyfulness.

13. The Voyce [or breath] of God doth continually and Eternally bring forth its joy through the Creature, as through an Instrument: the Creature is the manifestation of the voyce of God; What God is in the Eternal Generation of his Eternal Word out of the great Mystery of the Fathers property; that the Creature is in an Image as a joyful Harmony, wherewith the Eternal Spirit playeth, or melodizeth.

14. All properties of the great Eternal Mystery of the Pregnatress of all Beings are manifest in the holy, Angelical, and Humane creatures; and we are not to think thereof, as if the creatures only stood still and rejoyced at the glory of God, and admired only in Joy; no, but as the Eternal Spirit of God worketh from Eternity to Eternity in the great Mystery of the Divine generation, and continually manifesteth the infinite and numberless Wisdom of God; even as the Earth bringeth forth always fair blossoms, Herbs, and Trees, so also Metals and all manner of Beings, and putteth them forth sometimes more soveraign, powerful, and fair, then at other times; and as one ariseth in the Essence,

Essence, another falleth down, and there is an unceſſant laſting Enjoyment and Labour.

15. Thus likewiſe is the Eternal Generation of the holy Myſtery in great power and reprocreation [or Paradiſſical pullulation] where one Divine fruit of the great Love-deſire ſtandeth with another in the Divine Eſſence; and all is as a continual Love-combate or wreſtling delight; a blooming of fair colours, and a pleaſant raviſhing ſmell out of the Divine *Mercury*, according to the Divine Natures property, a continual good Taſte of Love from the Divine Deſire.

16. Of all whatſoever this World is an earthly Type and Reſemblance, that is in the Divine Kingdom in great Perfection in the Spiritual Eſſence; not only Spirit, as a will, or thought, but Eſſence, corporeal Eſſence, ſap and power; but as incomprehenſible in reference to the outward World; for this viſible World was generated and created out of this ſame ſpiritual Eſſence, in which the pure Element is; and alſo out of the dark Eſſence in the Myſtery of the Wrath (being the Original of the Eternal manifeſt Eſſence, whence the properties do ariſe) as an out-ſpoken breath out of the Being of all Beings; not that it was made of the eternal Eſſence, but out of the forth-breathing [or Expreſſion] of the eternal Eſſence; out of Love and Anger, out of Evil and Good, as a peculiar Generation of a peculiar Principle in the hand of the Eternal Spirit.

17. Therefore all whatſoever is in this World, is a Type and Figure of the Angelical World; not that the Evil, which is alike manifeſt with the Good in this World, is alſo manifeſt in Heaven; no, they are SeVered into two principles; in Heaven all is good, which is evil in Hell; whatſoever is Anguiſh and Torment in Hell; that is good, and a joy in Heaven; for there all ſtands in the Lights Source; and in Hell all ſtandeth in the Wrath in the dark Source.

18. Hell, *viz.* the dark World hath alſo its generation of fruits; & there is even ſuch an Eſſence & Dominion in them as in Heaven, but in nature and manner of the Wrathful property; for the Fiery property maketh all evill in the Darkneſs, and in the Light it maketh all things good; and in Sum all is wholly one in both Eternal Worlds; but Light and Darkneſs SeVers them, ſo that they ſtand as an Eternal Enmity oppoſite one to another, to the end that it may be known what is Evil or Good, Joy or Sorrow, Love or Anger: there is only a diſtinction between the Love-deſire of the Light, and the Anger-deſire of the Darkneſs.

19. In the Original of the Eternal Nature, in the Father's property in the great Myſtery of all Beings, it is wholly One; for the ſame only Fire is even in the Angelical World, but in another Source, *viz.* a Love-fire, which is a poyſon, and a Fire of Anger to the Devils, and to Hell; for the Love-fire is a Death, mortification, and an Enmity of the Anger-fire; it depriveth the Wrath of its Might, and this the Wrath wills not, and it alſo cannot be; for if there were no Wrath, there would be no Fire, and alſo no Light: If the Eternal Wrath were not, the Eternal Joy alſo would not be; in the Light the Wrath is changed into Joy: the wrathful Fires Eſſence is mortified as to the Darkneſs in the wrathful Fire, and out of the ſame Dying the Light and Love-fire ariſe; as the Light burneth forth from the Candle, and yet in the Candle the Fire and Light are but one thing.

20. Thus alſo the Great Myſtery of all Beings is in the Eternity in it ſelf only one Thing, but in its Explication and Manifeſtation it goeth from Eternity to Eternity into two Eſſences, *viz.* into Evil and Good; what is evil unto one thing, that is good unto another. Hell is evil unto the Angels, for they were not created thereunto; but it is good to the other Helliſh creatures: ſo alſo Heaven is evil to the Helliſh creatures, for it is their poyſon and death, an Eternal Dying, and an Eternal Captivity.

21. Therefore there is an Eternal enmity, and God is only called a God according to the light of his Love; He is indeed himſelf All, but according to the Darkneſs he ſaith, *I am an angry Jealous God, and a conſuming Fire.*

22. Every Creature muſt remain in its place wherein it was apprehended in its Creation, and formed into an Image, and not depart out of that ſame Harmony, or elſe it becomes an Enemy of the Being of all Beings.

23. And thus Hell is even an Enemy of the Devil, for he is a ſtrange Gueſt therein, *viz.* a perjured Fiend caſt out of Heaven; He will be Lord in that wherein he was not created; the whole Creation accuſeth him for a falſe perjured Apoſtate Spirit, which is departed from his Order, yea even the Nature in the Wrath is his Enemy; albeit he be of the ſame property, yet he is a Stranger, and will be Lord; though he hath loſt his Kingdom, and is only an inmate in the Wrath of God; he that was too rich, is now become too poor; he had all when as he ſtood in Humility, and

now

now he hath nothing, and is moreover captivated in the Gulf; This is his shame that he is a King, and yet hath fooled away his Kingdom in Pride: the Royal creature remaineth, but the Dominion is taken away; of a King he is become an Executioner; what Gods anger apprehends, there he is a Judg, *viz.* an Officer of Gods Anger, yet he must do what his Lord and Master will.

24. This Reason most ignorantly gain-sayeth, and saith, *God is omnipotent, and Omniscient, he hath made it; Even he hath done with his work as he hath pleased, who will contend with the most High?* Yea dear Reason, now thou thinkest thou hitst it right; but first prethee Learn the A. B. C. in the great Mystery: All whatsoever is arisen out of the Eternal Will, *viz.* out of the Great Eternal Mystery of all Beings (as Angels and the Souls of men are) that stands in * equal weight in Evil and Good in the Free Wil as God himself; that Desire which powerfully & predominantly works in the Creature, and quite overtoppeth the other, of that property the Creature is. (As a Candle putteth forth out of it self a Fire, and out of the Fire the Wind, which Wind the Fire draweth again into it self, and yet giveth it forth again; and when this Spirit is gone forth from the Fire and Light, then it is free from the Fire and Light; what property it again receiveth, of that it is: the first Mystery wherein the Creature consists is the All-essential Mystery, and the other in the forth-going Spirit is its propriety, and a self-ful Will.) Hath not every Angel its own peculiar Spirit, which is progenerated out of its own Mystery, which hath its Original out of Eternity? Wherefore will this Spirit be a Tempter of God, and tempteth the Mystery, which forth-with captivates it in the Wrath, as hapned to *Lucifer*? It hath the drawing to Gods Wrath, and to Gods Love in in it; wherefore doth not the Spirit (which is generated out of both) which is the similitude of the Spirit of God, continue in its place in Obedience, as a Child before the Mother in Humility?

* *Counter-poised.*

25. Thou sayst it cannot, * it is not so; Every Spirit standeth in the place where it was created in equal weight, and hath its Free Will; it is a Spirit with the All-essential Eternal Spirit, and may take unto it self a Lubet in the All-essential Eternal Spirit as it willeth, either in Gods Love or Anger, whereinto it introduceth its Longing Imagination, the Essence and property of that it receiveth in the Great Mystery of all Beings.

* Or, *This is spoken without any ground or foundation.*

26. In God the Birth is manifeſt in Love and Anger, wherefore not alſo in the Creature which is created out of Gods Eſſence and Will, out of his Voyce and Breath into an Image, what property [or note] of the Voyce the Creature awakeneth in it ſelf, the ſame ſoundeth in, and ruleth the Creature: Gods Will to the Creature was only One, viz. a general Manifeſtation of the Spirit; as each [Creature] was apprehended in the property of the Eternal Myſtery; yet *Lucifer* was apprehended in the good Angelical property, which plainly teſtifieth, that he was an Angel in *Heaven*; but his own incorporized Will-ſpirit forced it ſelf into the wrathful Mother, for to awaken the ſame in it, and thereby to be a Lord over every created Being: now the Will-ſpirit is free, it is the Eternal Original, let it do what it will.

27. Therefore we are to know this, and it is no otherwiſe; that the Will-ſpirit which taketh its Original out of Love and Anger, out of both Eternal Principles, hath given it ſelf in to the Wrath, whereby the Wrath hath powerfully got the upper hand and Dominion, and put it ſelf out of the Equal Harmony into a diſſonancy or diſcord, and ſo he muſt be driven into his Likeneſs; this is his fall, and ſo it is alſo the fall of all evil men.

28. Now Self-Reaſon alledgeth the Scripture, where it is written, *Many are called, but few are choſen*: alſo, *I have loved* Jacob *and hated* Eſau; alſo, *Hath not a Potter power to make of one lump [of earth] what he pleaſeth?* I ſay the ſame alſo, *That many are called, but few are choſen*; for they will not, they give their free Will into Gods Anger, where they are even apprehended, and ſo are choſen to be *children of wrath*; whereas they were all called in *Adam* into Paradiſe, and in Chriſt into the Regeneration; but they would not, the Free Will would not, it exalted it ſelf into the Wrath of God which apprehended it, and ſo they were not choſen children; for Gods love chooſeth only its Likeneſs, and ſo likewiſe Gods Anger; yet the Gate of the Regeneration ſtandeth open to the wicked, whom the Anger of God hath apprehended. Man hath the Death in him, whereby he may dye unto the Evil; but the Devil hath not, for he was created unto the Higheſt Perfection.

29. Thus it is alſo with *Jacob* and *Eſau*; in *Jacob* the line of Chriſt got the upper hand in the Wreſtling wheel; and in *Eſau* the fall of *Adam*; now Chriſt was therefore promiſed into the Humanity, that he might heal the fall of *Adam*, and redeem *Eſau*, which was captivated in the Wrath, from the Wrath: *Jacob* betokeneth Chriſt; and *Eſau*, *Adam*; now Chriſt is to redeem

Adam

Adam from Death and Wrath, wherein he was captivated: But did *Esau* * continue in Sin? that I know not, the Scripture also doth not declare it; the Blessing belonged to *Esau*, that is, to *Adam*, but he fooled it away in the Fall, and so the Blessing fell upon *Jacob*, that is, upon Christ, who should bless *Adam* and *Esau*, so that the Kingdom and Blessing might be given of free Grace again to *Adam* and *Esau*; although he was apprehended in the Curse, yet the door of Grace stood open in *Jacob*, that is, in Christ; therefore *Jacob* said afterward, that is, Christ, when he was entered into *Adams* Soul and flesh, *Come unto me all ye that are weary and heavy laden with your Sins, and I will refresh you*: Also, *I am come to call the Sinner to Repentance*; not *Jacob*, who needeth it not, but *Esau*, who needeth it; and when he (*viz. Esau*) is come, then saith Christ, *There is more Joy in Heaven for him, then for ninety nine Righteous ones, which need no Repentance*; [*viz.* for one *Esau* that repenteth] there is more joy then for ninety nine *Jacobs*, who in the Centre of the Lifes Original are apprehended in the line of Christ: There is more joy for one poor Sinner, whom the Anger hath apprehended in the Centre of Gods Wrath in the Lifes Original, and chosen to Condemnation, if he bringeth the Sins of Death again into the Mortification or Death of Sin, then for ninety nine righteous ones that need no Repentance.

* Or, *Dye.*

30. But who are the Righteous? for we are all become Sinners in *Adam*. *Resp.* They are those whom the line of Christ in the Humanity apprehendeth in the Lifes Rise [or at the first point or opening of Life in them,] not that they cannot fall as *Adam*, but therefore that they are apprehended in Christs Willspirit in the wrestling Wheel, where Love and Anger are counterpoysed, and chosen to Life; as hapned to *Jacob*, so also to *Isaac* and *Abel*: but this Line should be the Preacher and Teacher of *Cain*, *Ishmael*, and *Esau*, and exhort them to Repentance, and to turn out of the Anger; and this Line did give in it self into the Anger which was enkindled in *Adam*, *Cain*, *Ishmael*, and *Esau*, and destroyed the Devils Sting with Love, that *Cain*, *Ishmael*, and *Esau* had an open gate to Grace; if they would but turn and dye in *Jacob*, that is, if they would enter into Christs Death, and dye to sin in *Abel*, *Isaac*, and *Jacob*, and Christ, then they should be received into the Election of Grace.

31. *Jacob* took *Esau's* Place in the Blessing: wherefore did that come to pass? In *Jacob* was the promised Seed of *Abraham* and *Adam*; from this Line the Blessing should come upon the sinful *Adam* and *Esau*: *Jacob* must be filled with Gods Blessing, that

that he might bless the first-born of angry *Adam* and *Esau*; for the Blessing, that is, Christ must be born in our flesh and Soul, that the Seed of the Woman might bruise the Head of the Serpent.

32. The Anger must be drowned and appeased in the Humanity; an offering did not do it, but this Resigning into the Wrath, that the Love might drown the Wrath. *Jacob* in Christ must drown *Esau* in the Love-power in his blood, that *Esau* might also become a *Jacob* in Christ: but *Esau* was not willing to receive his Brother *Jacob*, and contended about the * first birth; that is, *Adam* in sin will not nor cannot receive [or accept of] Christ, he shall and Must dye to the sinful flesh and Will.

* Or, *Birthright.*

33. Therfore *Esau* hath ever fought against *Jacob*, for *Jacob* should drown him in Christ in his Blood; this the evil *Adam* in *Esau* would not have, he would live in his Self-hood, therefore he strove with the earthly *Adam* against *Jacob*; but when *Jacob* met him with his Gifts, that is, when Christ came with his free Love-gift into the Humanity, then *Esau* fell upon his brother *Iacobs* neck and wept; for when Christ entered into the Humanity, *Adam* wept in *Esau*, and repented him of his Sins and evil intent, that he would kill *Iacob*; for when Gods Love in the Humanity entered into Gods Anger, the Angry Father bewailed our sins and misery, and *Iacob* with his Humility drove forth mournful tears out of his brother *Esau*; that is, the Love in the Humanity brought forth the Great Compassion out of and through the angry Father; so that the angry Father in the midst of his enkindled Wrath in the Humanity did set ope an open Gate of Mercy for *Adam* and all his Children; for his Love brake the Anger, which [Love] did put it self into Death, and made an open Gate for poor Sinners in the Death to his Grace.

34 Now it is commanded the poor Sinner, whom the Anger hath chosen to the Condemnation of eternal Death, that he enter into this same Death, and dye in Christs Death to Sin, and then Christ drowneth it in his Blood, and chuseth him again to be Gods Child.

35. Here is the Calling; Christ calleth us into his Death, into his Dying, this the Sinner will none of: Here is now Strife in the Sinner, between the Seed of the Woman and the Seed of the Serpent; which now overcometh, that conceiveth the Child: Now the free Will may reach to which it please; both Gates stand open to him. Many who are in Christs line are also brought through Imagination and Lust as *Adam* was into Iniquity; they are indeed called, but they persevere not in the Election, for the

Election

Election is set upon him who departeth from sin; he is Elected that dyeth to sin in Christs Death, and riseth in Christs Resurrection, who receiveth God in Christ, not only in the Mouth, but in divine Desire in the Will and New-birth, as a new fiery Generation: Knowledg apprehends it not, only the earnest Desire, and breaking of the sinful Will, that apprehends it.

36. Thus there is no sufficient ground in the Election of Grace as Reason holds it forth: *Adam* is chosen in Christ, but that many a Twig withereth on the Tree, is not the Trees fault, for it withdraweth its sap from no Twig, only the Twig giveth forth it self too eagerly with the Desire; it runneth on in self-will, *viz.* it is taken by the Inflammation of the Sun and the Fire, before it can draw sap again in its Mother, and refresh it self.

37. Thus also man perisheth amongst the evil Company in evil vain ways: God offereth him his Grace that he should repent; but evil Company and the Devil leadeth him in wicked ways, until he be even too hard captivated in the Anger, and then it goeth very hardly with him; he indeed was called, but he is Evil; God chuseth only Children: being he is evil, the choyce passeth over him; but if he again reforms and amends, the eternal Choyce [or Election] doth again receive him.

38. Thus saith the Scripture, *Many are called*; but when the Choyce in Christs Suffering and Death cometh upon them, then they are not capable of the same, by reason of the self-ful forestalled evil Will, and so they are not the Elected, but evil Children; and here it is then rightly said, *We have piped unto you, but you have not danced; we have mourned unto you, and ye have not* * *lamented unto us: O Jerusalem, how often would I have gathered thy Children together, as a clock-hen gathereth her Chickens under her wings, and thou wouldst not*: It is not said, *thou couldst not*, but *thou wouldst not*; and while they remain in the Iniquity of Sin, they also cannot; God will not cast his Pearl before Swine; but to the Children which draw near to him, he giveth the Pearl and his Bread.

* Text, *comforted us.*

39. Therefore whosoever blameth God, despiseth his Mercy, which he hath introduced into the Humanity, and bringeth the Judgment headlong upon his Body and Soul.

40. Thus I have truly warned the Reader, and set before his eyes what the Lord of all Beings hath given me; He may behold himself in this Looking-Glass both within and

without, and find what and who he is: Every Reader shall find his profit therein, be he either good or evil: It is a very clear Gate of the Mystery of all Beings; with glosses and self-wit none shall apprehend it in its own ground; but it may well embrace the Real Seeker, and create him much profit and joy, yea be helpful to him in all natural things, provided that he apply himself thereunto aright, and Seek in the fear of God, being it is now a time of Seeking; for a Lilly blossometh upon the Mountains and Valleys in all the ends of the Earth: He that Seeketh Findeth. *Amen.*

HALLELUJAH.

Epistle 3. Vers 25

The

The brief Heads of what the several Chapters do treat.

Chap. I. *How that all whatsoever is spoken of God without the knowledg of the Signature is dumb, and without understanding, and that in the mind of man the Signature lieth very exactly composed according to the Being of all Beings.*

Chap. II. *Of the Opposition and Combate in the Essence of all Essences, whereby the ground of the Sympathy and antipathy in Nature may be seen, and also the Corruption and Cure of each thing.*

Chap. III. *Of the great mystery of all Beings.*

Chap. IV. *Of the Birth of the four Elements and Stars, in the Metaline and creatural Property.*

Chap. V. *Of the Sulphurean Death, and how the dead body is revived and replaced into its first glory or holiness.*

Chap. VI. *How a Water and Oyl is generated, and of the difference of the Water and Oyl, and of the vegitable Life and Growth.*

Chap. VII. *How* Adam *(while he was in Paradise) and also* Lucifer *were glorious Angels, and how they were corrupted and spoiled through Imagination and Pride.*

Chap. VIII. *Of the Sulphurean Sude of the Earth, how the Vegetation proceeds from the Earth: and also the difference of Sex, & various kinds of creatures; an open gate for the Searching Philosopher.*

Chap. IX. *Of the Signature, shewing how the inward [Ens] signeth the outward.*

Chap. X. *Of the inward and outward Cure of Man.*

Chap. XI. *Of the process of Christ in his Suffering, Dying*

ing, and Rising again : Of the wonder of the sixth Kingdom in the Mother of all Beings: how the Consummatum Est *was finished, and how likewise by way of Simility it is accomplished and effected in the Grand Philosophick Work, or Universal Tincture.*

Chap. XII. *Of the Seventh Form in the Kingdom of the Mother; shewing how the Seventh Kingdom,* viz. *the Solar Kingdom is again opened and revived, set forth in the similitude of Christs Resurrection.*

Chap. XIII. *Of the Enmity* [*contrary Will or annoying distemper*] *of the Spirit and Body, and of their Cure and Restoration.*

Chap. XIV. *Of the Wheel of* Sulphur, Mercury, *and* Salt; *of the generation of Good and Evil: how the one is changed into the other, and how the one doth manifest its property in the other, and yet remain in the first Creation in the Wonder of God to his own manifestation and glory.*

Chap. XV. *Of the Will of the Great mystery in Good and Evil; how a good & evil Will doth originally arise, and how the one doth introduce it self into the other.*

Chap. XVI. *Of the Eternal Signature and Heavenly joy wherefore all things were brought into Evil and Good: wherein the real ground of Election and Reprobation may be rightly understood.*

The

The Postscript.

Reader,

IT would be too tedious, and even needless for to give thee a brief Summary of the particular Heads of the Book; for it self is but a short hidden Signature or Character of natural & Divine Knowledg, and therfore an observant and an understanding through-reading of the same will be thy best Index; For this Author is not to be read here & there by Peece-meals; for he makes not a controversial bookish Rapsode of divers Authors: but there is one continued Breath and Sound of his own experimental Science running an harmonious division through all the *Three Principles of Divine manifestation*, and with sweet Accord playing interchangeably upon all the three cliffs of *Philosophy*, *Divinity*, and *Theosophy*, even from the deepest Base to the smallest, or Highest Note that can be sounded or reached by the Spirit of Man: and therefore none will understand him but the Nurslings of *Sophia*, in whose Souls the ayr of the One Pure Element of *Paradise* breaths, which doth ATONE the strife of the four Elements, and revives the Souls true magick Fire, *whereby it is able to prove all things, and hold fast that which is good.* In a word, it brings the Souls true Faith working in Love into the Nothing, where it loseth its own Selfish Something, and findeth all things.

I know this Book will seem strange and simple to the proud Self-conceited Sophisters, the Wiselings of Pedantick Reason, who will cavil and carp at any thing but what danceth as they pipe; but I value not their Censures, but pity their Letter-learned mock-sciences, being but the courted shadows of their own amused fancy; such as these being captivated in the Mystery of *Babel*, do Wonder only after their Beast *Mammon*, upon which they ride in Pride, and scorn any thing but what doth please and flatter them in their admired works of Covetous iniquity gilded over with seeming holiness; but the *Babylonish* Structure of their *Turba Magna*-miracles will fall when it hath attained the highest limit of its Constellation, and no wit of man shall be able to prop it up: In the mean time the *Antichrist* in *Babel* will rage, and domineer, and execute the Sentence of Wrath, or his own dismal doom upon himself.

But I will not transgress by too large a digression, but come to

my intent, which is to explain thee some words which I have used in this Translation, as *Flagrat*, *Lubet*, *Source*, *Sude*.

The Translators Exposition of the word Flagrat.

The word in the *Germane* is *Schrack*, which signifies properly a Fright, sudden Astonishment, or Dismayment; in the other Books it is translated *Terrour*, and *Crack*; but I have put it *Flagrat*, from the Latin word *Flagro*, although by it I mean not a burning, but even the powerful opening of the Life or Death in the enkindling of the Fire in Nature; for the Fire is the dividing bound mark, wherein the life of both Principles is Opened, and SeVered; the life of the first is the dying death in the darkness, and the life of the Second is the living life in the Light; you may perceive a Resemblance of this *Flagrat* in Thunder and Lightning, so also in Gun powder, or the like; as take divers Sulphrous Salnitral minerals exactly mixt, now their Powers are, as I may say, contracted, or shut up in the Astringent dark Desire or Death; but touch them Rightly with the true Fire, and you will see how they will soon open, disclose, and flash forth, and even display and stream forth themselves into divers properties, colours, and vertues. It is even the bursting forth of the Ardent Desire in Nature. It is, as I may term it, the Magical Fire-breath, whereby the powers either of Light or Darkness are dismayed. In brief, it is the pregnant Eccho of the sound of Eternity every where speaking, working, and opening it self in Love or Anger, in each thing according to its Will and Desire; In some it is the horrible *Flagrat* to Death, and in others it is the pleasant Triumphant *Flagrat* to Life.

Lubet.

The word in the Dutch is *Lust*, which signifies a longing, desire, or list to a thing; also a delight, delectation, or contentful joy. Sometimes Imagination and Lust; but because our word *Lust* is commonly used in the worst sense (*viz.* for a longing after Evil and Vanity) and would not properly to agree, or fully express the Germane word *Lust* in all places, I have generally translated it *Lubet*, from the Latin word *Lubitum*, whereby is meant the Divine *beneplacitum*, or good pleasure; by it is understood the Original to a Desire in the Eternal Nothing, or Pregnant Magick; Gods free wel-liking to the Desire of the manifestation of Nature and Creature, without which all had been an Eternal Stilness in the Nothing. This *Lubet* in man is the moving will to Good

Good or Evil, Light or Darkneſs, Love or Anger.

Source.

By this is meant the firſt Original Qualities or Properties of both the inward Principles, as they do break forth in the Sude of the Fire in the Flagrat of Love or Anger in Nature or Creature; for in the Darkneſs the Love-Ens, or Paradiſſical Light, is ſhut up in Death, and cauſeth an auſtere dark Source, Pain, Horror, Torment, or Diſquietneſs; and ſo it is the radical Property of the contentious Elements and Stars in the Curſe of God; and in the Light the Life of Love breaks forth, and ſwallow up this wrathful Source of Darkneſs and Death, and turns it into Joy or a divine Source: So that by *Source* underſtand the Original Quality, Property, or Qualification of Evil, Darkneſs, Anger, Sorrow, Curſing, Damnation, Death, Hell, or the contrary to theſe in their divine Source, or eſſential working Property, both according to Time and Eternity.

Sude.

The word *Sude* is Germane, and ſignifies a Boyling or Seething: It is the Stirring of the Seven Properties in Nature, ariſing from the Aſſimulation or eſſential co-influence of the outward and inward *Sol* in *Sulphur*, whence the bloomy Vegetation of the Earth proceeds; alſo the Generation of Metals and Mynerals doth lie therein.

Theſe are ſome unuſual Words, which I have uſed in the rendering this Book into Engliſh; not that I would make it a Strange-Lation, or be a Coyner of new words to amuſe the mind only, but to expreſs as well, and as fitly as I could, the Authors Intent and ſcope, although I cannot ſay I have every where attained to the full and lively expreſſion of the Authors meaning; for as Nature did open its knowledg in him, ſo likewiſe its language; ſo that in ſome words there may be a proper and peculiar *Idea*, which our Engliſh words in ſome places perhaps do not ſo fully expreſs; yet I hope none ſhall find the Authors Sence falſified or perverted, but truly tranſlated according to the Original Copy which I have. Words they are, but *Vehicula rerum*, they are formed to expreſs things, and not bare Sounds or empty Ayrs. Now He that rightly underſtands the ground of the *Cabala* and *Magia*, and knows how the Language of Nature ſpeaks in every Tongue, may well tranſlate this Author: but the bare letter of his Writings, though never ſo exactly tranſlated, will not give a man the underſtanding of them, but the Spirit of Regeneration in Chriſt, in whom the fulneſs of the Deity dwelleth bodily.

I ſhould be glad that any one would take the Pains to amend what I have done Amiſs, and render them more eaſie to a vulgar capacity

capacity: It shall be enough for me, that I have made him but stammer in English with a Babes tongue: God in due time may raise up those that will do them better; for all things in this World come by child-like steps, or gradually to their Perfection. In the mean time I shall adventure to put one Book more (God willing) into *English*, which is the chiefest of all his Writings if any may have the preheminence, and that is the *Mysterium Magnum*, or *A deep and Theosophical Exposition upon the whole first Book of* Moses *called* Genesis.

The SeVerall Names, and Titles of the Authors Books collected out of his Writings, and put into Seven Parts.

THe first Book called *Aurora* [or, *The dawning of the Eternal Day*] was written in the year 1612. It was taken from him before it was finished, and kept by the Magistracy of *Gerlits*, with strict command to him that he should not meddle with writing Books which belonged not to his Vocation; whereupon he did forbear for Seven years: but afterwards, being stirred up by the instigation of the Divine Light, he proceeded to write, and supplyed the Defect of the First, in the Second, Third, and fourth Books. The *Aurora* climbs up out of its Infancy, and shews you the Creation of all Beings, yet very mysteriously, and not sufficiently explained; it is of a deep, and parabolical meaning, therein are couched many mysteries which shall yet come to pass.

The Second Book is called the *Three Principles*: It is a Key, and an Alphabet for those that would understand his Writings; Therein the Great Mystery hath some-what opened it self; It treateth of the *Eternal Birth*, and *Generation of the Deity*; also, of the *Creation*, of the *Paradisical life of Man*, and also of the *Fall*; likewise of *Repentance*, *Justification*, and *Regeneration*; of the two Testaments of Christ; of the Total Salvation of Man. It is an Eye to look into the Wonders of the Divine Mystery.

The Third Book is called the *Three-fold Life*; It is a Key for above and below to All Mysteries, it sheweth the whole ground of the *Three Principles*; it serveth every one according to his property; A man may therein sound the Depth and Resolve of all Questions whatsoever Reason is able to devise and propound; It is an open gate of the Great Mystery, and 'tis even a Wonder that doth surpass the capacity of Reason; therein are revealed and laid forth the deep Mysteries and Secrets, about which the World

World hath Contended since the heavy Fall of *Adam*, and yet there hath not been such a ground brought to light, which notwithstanding will not be understood of the World, but of the Children of God.

The Fourth Book is called The *Forty Questions*; they were sent to him by a learned man, who entreated him to answer them according to his gifts: The Questions contain in them the great Depths of the Original of the Soul, and all the Secrets of the Mystery; and there is such an Answer given to them, at which the World might rejoyce, if the Envy of the Devil hindered it not; but Gods Counsel shall stand: This Book treateth fundamentally of all things which are necessary for a man to know: Each Book from the first is grounded ten-times deeper, so that the fourth is a clear Mirror, wherein the Mystery is sufficiently understood; if it were Possible to have comprehended and written all, it would have been three times more and deeper grounded; but it could not be, and therefore there is more then one Book made, so that what could not be explained in the one might be found in the other; and 'twere well that all were brought into one, and the rest laid aside; for the Multiplicity causeth strife and wrong confused apprehensions, by reason of the catching Conceits and Conjectures of Reason, which is not yet able to discern or look into the Centre and Depth of the Mystery, so that Reason supposeth many times that it is Contradictory, whereas it is not at all contradictory, but fully Agrees in One in the Depth; yet know there is but a glimpse of the Mysteries in these Writings, for a man cannot write them; if any shall be counted worthy of God to have the Light enkindled in his own Soul, he shall see, taste, smell and hear unspeakable things concerning this Knowledg; for there is the Theosophical School of Pentecost, wherein the Soul is taught of God, and the way hereinto is faithfully described. Is it not written, *They shall all be taught of God, and know the Lord?* Also, *I will pour out my Spirit upon all flesh*, &c. Why then should any deride and contemn it, when God gives a mean Layman to know him and his Mystery; so that he must write higher then the reach of any natural outward Reason, yea deeper then the foundation of this World? therefore let a man open his eyes wide, and see the ground of the School-contentions, which for the most part in all ages have gendred nothing but Pride, covetousness, Envy, and Wrath, and so have blotted out the A.B.C. of Love and a divine Life which ought to have been written and read in their own Book, which indeed hath more in it then can be expresst in the letter of any Book, and he that can read that aright needs no other; for therein lieth the Unction from the holy One, which teacheth him aright of all things.

Whosoever applies himself aright to understand the Centre of all Beings, and comes once to see the *Three Principles* of Gods manifestation, will not need his or any mans Writings; for he will know the Lord in himself; This is the true *Vade mecum*, which surpasseth the treasure of the World; yea it gives such a plerophory of joy in the hidden man, that is not to be compared with any thing, but with the bloomy Spring of Harmonious delights in the Eternal Paradise of God. For herein lieth the true noble Philosophers Stone, which giveth a man the Certainty of all things, and freeth him from all troubles and perplexities in controversies of Religion, and openeth to him the highest Mystery, and bringeth that work wherto he is chosen of Nature to the highest Perfection, and gives him power to look into the heart of every thing.

I. These four Books, *viz.* the *Aurora*, the *Three Principles*, the *Three-fold Life*, and the *Forty Questions*, with the Authors *Clavis*, would make one part; and if there should be another Edition 'twere well the *Aurora* were translated, and the rest exactly Corrected and Printed together; they would make about 147. sheets.

II. The Second Part might contain these pieces, *viz.* the *Six great Points*, the *Six small Points*, the *Signatura Rerum*, a *Tractate of the Heavenly and Earthly Mystery*: the *Table or Scheam of the Three Principles of Divine Manifestation.*

The *Six great Points* do treat of the greatest Depths and Secrets, *viz.* how the *Three Principles* do mutually beget and bear each other, so that in the Eternity there is no strife, and yet each Principle is in it self (as it is in its own property) as if it were only one and alone; also they shew whence strife and disunity doth arise, and whence Good and Evil take their Original, wholly brought forth out of the ground (that is out of the Nothing into the Something, *viz.*) into the ground of Nature. This Book is such a Mystery, however set forth in plain Simplicity, that no Acute Reason of Man shall fathom or understand without Divine Light, it is a Key to all.

The *Six small Points* are a short Exposition, 1. Of the Water and Blood of the Soul. 2. Of the Election of Grace, of the Good and Evil. 3. Of Sin, what it is, and how it comes to be Sin. 4. How Christ shall deliver up the Kingdom to his Father. 5. Of Magick, what it is, and what the Magical ground is. 6. Of the Mystery, what the same is.

The *Signatura Rerum* ciphers out the Creation in its Characters and Forms, and sheweth what the Beginning, Ruine, and Cure of every thing is; it entreth wholly into the Eternal, and also

into

into the External Nature and its Forms.

The *Treatise of the Heavenly and Earthly Mystery*, is a short and deep Summary, shewing how the Heavenly and Earthly Mystery do stand in each other, and how the Heavenly is manifest in the Earthly; it sets forth the great City *Babel*, over-spreading the face of the whole Earth in its Forms and Wonders, from its very rise to its downfal. The Table of the *Three Principles* is a Map or Scheam of the three-fold World, or an Explication of the *Tetragrammaton*, *Macrocosmos*, and *Microcosmos*. These five Treatises together would contain about 60 sheets.

III. The Third Part might be of these Books, *viz.* The *Incarnation of Christ*; The *way to Christ*; The *Book of Election*, and the *Four Complexions*.

The Book of the *Incarnation* consists of three parts; the First shews the Mystery of Christs Conception and Birth; the Second handleth of the Passion, Suffering, and Death of Christ, and shews how a man must enter into Christs Death, and both dye and arise again in and with him; also why Christ must dye; the Third part treateth of the Tree of Christian Faith.

The Way to Christ is a general Title, and contains these Treatises, *viz.* 1. Of *Repentance*. 2. Of *Regeneration*. 3. Of *Resignation*. 4. Of the *Supersensual Life*. 5. A *Dialogue between the illuminated and un-illuminated Soul*. The Book of the Election of Grace is one of the Authors clearest Books, it shews the depth and mystery of Election and Reprobation; it reconciles the Seeming Contradictory places of Scripture, and that from the true ground; it gives a full and fundamental satisfaction to the true Christian mind, and frees it from all those wilde, strange, Calvinistical conceits which do indeed captivate it in the Mystery of Babel.

The Book of the four Complexions is a short Treatise; it is an Epistle of Consolation against Temptation; it shews whence sadness and melancholy dejectedness of Soul cometh, and how it is to be resisted and remedied: these Treatises would be about 80 Sheets.

IV. The Fourth Part might be the *Mysterium Magnum*, which is a Commentary upon the First Book of *Moses* called *Genesis*, therein the Kingdom of Nature and the Kingdom of Grace are set forth in their Monarchies and Hierarchies; it runs through all the Motions of Time, and Centreth in Eternity; this will be about 100 Sheets.

V. The Fifth Part might consist of His Apologies, *viz.* one to *Balthazar Tilken*, contained in two Parts: the First concerning some Passages in his Book *Aurora*; and the Second touching some

Points in his Book of the Incarnation, *viz.* concerning the Eternal Purpose, Decree, & Election of God; of the Person of Christ, and the the Virgin *Mary*. Also an Apology against *Gregory Richer* Lord Primate of *Gerlits*, about his Book, Intituled, *The way to Christ*. Also a Consideration upon the Book of *Isaias Steefel*; and likewise an Apology against *Isaias Steefel*, and *Ezekiel Mets* touching Perfection. This part would contain about fifty sheets.

VI. The Sixth Part would be of his Book of the two Testaments, *viz.* of *Baptism* and the *Lords Supper*. The Book of the Divine Contemplation; the Holy Weeks, or Prayer-book; the Book of the 177 Theosophick Questions. These Books the Author finished not, they would be about forty sheets.

VII. The Seventh Part would have all his Epistles, with an exact and full Explication of all the hard unusual words, and also a general Index unto all his Books; the Sum of all would amount to about 500 sheets more or lesse according to the size of the Letter.

If the Author had lived to have finished his Book of the 177 Theosophick Questions, I believe he would have therein comprized the Sum of all his Writings. The Questions are these.

The 177 Theosophick Questions of J. B. T.

1. WHat is God without Nature and Creature in Himself?

2. What is the Abyss of all things, where there is no Creature, being the Abyssal [or unsearchable] Nothing?

3. What is Gods Love and Anger? how is he an angry God, seeing he is the unchangeable Love?

4. What was there before the Angels and Creation were?

5. What is the Ground, and the Effence whence the Angels were created? What was the same Power in the Word of which proceeded forth and became creatural?

6. What do the Angels officiate and do? and wherefore did the Power of God bring it self into formings?

7. What moved *Lucifer*, that he lusted against God, and turned himself away from the Good?

8. How could an Angel become a Devil? or what is a Devil? in what Effence and Being doth he now stand after the Fall?

9. Wherefore did not God, being he is Almighty, withstand *Lucifer*, and hinder him from becoming a Devil?

10. What

10. What did the Devil desire, that he departed from Gods Love?

11. What was the Fight betwixt *Michael* and the Dragon? what is *Michael* and the Dragon? or how was the Conquest and casting forth effected?

12. How is the Eternal Counsel of God to be considered in the Divine Contemplation, seeing *the Spirit searcheth all things, yea, the depths of the Deity* (as St. *Paul* speaketh, 1 *Cor.* 2. 14.) and yet it stands not in the Ability of the Creature, and however it is well possible?

13. How was the casting out of *Lucifer* and the Dragon brought to pass? whither is he thrust, so that he can be without God, being God filleth all things? Or what is the foundation of Hell where he dwelleth.

Thus far the Author hath given his answer.

14. What is *Lucifers* Office in Hell with his Legions?

15. Hath the foundation of Hell a Temporal beginning, or was it from Eternity? or how may the same subsist Eternally or not?

16. Wherefore hath God poured forth such wrath, in which an Eternal Destruction is to be?

17. Seeing God is undivided, and remaineth Eternal, what is his working in the place of Hell? is there also a Certain [local] place of Hell or no.

18. Where is the Place of Heaven where the Angels dwell? How is the same SeVered and parted from Hell? is the same also a certain [circumscribed] place? How is it to be understood?

19. What are the Dominions, or Thrones and Principalities of Angels, Evill and Good in the invisible World? how is the Spiritual world of Eternity to be understood in the visible world? are they also Severed by place and Abode? or what is the inward foundation?

20. Whence is the visible World created, seeing the Scripture saith, *God hath made all things by his Word*; how is the same to be understood?

21. Seeing God and his Word is only Good, whence proceeded the Evil in the Essence of this World; for there are poysonful Worms, Beasts, Herbs and Trees; also Venom in the Earth, and other things?

22. Wherefore must there be strife and contrariety in Nature?

23. What is the Ground of the four Elements? how was the Separation that one Element became four?

24. Wherefore, and to what profit are the Stars created?

25. What is the Ground of the Temporal Nature-light, and of the darkness; from whence doth the same arise?

25. What is the Heaven created out of the midst of the Water? and what is the Separation of the Water above the Firmament, from the Water underneath the Firmament?

27. What is the Ground of the Male and Female Kind in the Essence of this World? whence is the Conjunction and Desire arisen? could not the same be effected in one only Ground without distinction of Sex?

28. What are the Principles in the Spirit of this World, from the uppermost to the lowermost Being?

29. What is the Sperm of the Generation of all things?

30. What is the difference of the Sperm betwixt Metals, Stones and Vegetables, *viz.* Herbs, Trees, and earthly things?

31. How is the same Copulation and Conjunction of the Female and Male nature effected, whence their Seed and Growth ariseth?

32. What is the Tincture in the Spermatick Nature, whence the Growth and Lustre ariseth?

33. Out of what are all the Creatures of the mortal Life sprung forth and created?

34. What was the *Archeus* and Separator of their Nature and Property which formed them, and still to this day formeth them?

35. What are the six work-days of the Creation, and the Sabbath?

36. What is the difference of the mortal Creatures? and what is their Chaos wherein each Kind liveth, and wherein they are distinct, and Severed one from another?

37. To what End, or wherefore were the mortal Creatures created?

38. Whence was man Created as to the Body?

39. What was the Inspiration, whereby man became a living Soul?

40. What is the Immortal Life in Man, and what is the outward Life of this World in him?

41. What is the *IDEA*, or exact Image of God in Man, wherein God worketh and dwelleth?

42. What was Paradise wherein God created Man? Is the same changeable and a Creature, or doth it stand in the Eternal Ground?

43. Wherefore did God create at first but one man, and not forthwith a man and woman together, as he did the other kinds of Creatures?

44. Was the first man in such Habit created to eternal Life or to Alteration?

47. In what Image or Likeness was *Adam* before his *Eve*? In what form and fashion was he when he was neither Husband nor wife, but both?

* *Man not Woman.*

46. Had

46. Had *Adam* before his *Eve* Manlike members, and such bones, stomack, guts, teeth, and all that we now have?

47. If that *Adam* was such a one as we are now, how should he in such manner and condition have been able to Stand without Suffering and Corruption?

48. What should have been *Adam's* Eating and Drinking in a Paradisical manner without care, distress, and sorrow, if he had stood out the Tryal?

49. Should *Adam* in Paradise have eaten such fruit as the Heavenly Eating shall be after this time? or of what should he have been Able to eat? Where should the same have continued, seeing all the Beings of this World are earthly and transitory, and he only was an eternal heavenly Image, and needed not the Vanity?

50. Did four Elements also rule in *Adam* in his Innocency, or but one only in the likeness of the four Elements? did he also before he fell feel Heat and Cold?

51. Should any thing have been able to have killed or destroyed *Adam?*

52. What should have been *Adams* condition and estate upon the Earth? what should he have eaten if he had continued in Paradise?

53. What was the Earth with its fruits before the Curse, when it was called a *Paradise?*

54. Should the Propagation have been effected without * *Man and Woman*, seeing in the Resurrection of the dead they shall not be man nor woman, but like to the Angels of God in Heaven? *Mat.* 22. 30. * *Husband and wife, male and female distinct Sex.*

55. How could it have bin possible that a *man & woman* should have continued Eternally? will God change these Creatures of men, seeing in the Life eternal they shall be like to the Angels? was *Adam* also in the beginning created in the same Angelical Form, or in another [Form or Image] then he shall arise in, and live for ever?

56. What were the Trees in Paradise which were pleasant to behold, and good to eat?

57. What was the Tree of Life, and the Tree of the Knowledg of Good and Evil, each in its Power, Essence and Property?

58. Wherefore did God create this Tree, seeing He knew well that man would offend thereby?

59 Wherefore did God forbid man that Tree, what was the cause?

60. Wherefore should man upon the Earth Rule over all the Beasts? how, and to what End could that have been?

61. Wherefore did God say, *It is not good that man should be alone!* whereas in the beginning he lookt upon all his works, and said, *They are very good*; yet of man he saith, *'Tis not good that this man should be alone*; wherefore was it not good?

62. Where-

62. Wherefore caused God a deep sleep to fall upon *Adam* when he built a woman out of his Rib? what doth it mean?

63. How was the woman made out of *Adam?* what doth the Rib [taken] out of his side signifie, of which God made his wife, as *Moses* writeth.

64. Did *Eve* also receive a Soul and Spirit from *Adams* Soul and Spirit, or a new strange one peculiarly given of God?

65. How was the parting of *Adam* into the woman effected?

66. Why did *Adam* presently take his *Eve* to him, and said, that *she was his flesh?* how could he know her?

67. What was the Serpent on the Tree of the Knowledg of Good and Evil which deceived *Eve?*

68. Why did the Serpent perswade *Eve*, and not *Adam*, to the Lust [to eat] of the fruit? what was the fruit whereby they did both eat Death?

69. What was the Sin, and how came it to be a Sin, that the same is an Enmity of God?

70. Why did not God hinder it from being effected, being he did forbid it them?

71. How were the eyes of *Adam* and *Eve* opened, that they saw they were naked, which before they knew not?

72. What was *Adams* and *Eves* shame, that they hid themselves behind the Trees of Paradise? whence came their fear and terror?

73. How did *Adam* and *Eve* really dye in the Fall to the Kingdom of Heaven and Paradise, and yet live naturally to this world?

74. What was the Voyce of God in the Word when the day grew cool? How did God recall *Adam?* how is this to be understood?

75. What is the Seed of the Woman, and the bruising of the Serpent? what did God speak again into them? was the same nothing else but an outward Promise, or an * Incorporation of the effectual working Grace?

* *Living Inoculation*, or *Ingrafture.*

76. What is the Curse of the Earth, what is thereby brought to pass?

77. How was *Adam* and *Eve* cast out of Paradise into this world? what was the Cherub with the Naked Sword before Paradise?

78. Wherefore was the first man born of a woman a Murtherer?

79. What was *Cains* and *Abels* offering? wherefore did they offer? what did they Do thereby?

80. Wherefore was *Cains* Murther for the offering sake? what is the ground of it? what Type are these two Brothers?

81. In what Grace was the first World saved without the Law? what was their Justification?

82. Was *Cain* condemned for his sins? what was his doubt or despair of Grace?

83. Why

83. Why did God make a mark on *Cain*, and said, *He that slayeth Cain, His blood shall be avenged seven-fold?*

84. Wherefore said *Lamech* (*Cains* Successor) to his Wives, *Zilla*, and *Ada*, Lamech *shall be avenged seventy and seven-fold*, what doth this mean and signifie?

85. What was the greatest Sin of the first world?

86. What is the *Henochian* life? what is become of *Henoch*, so also of *Moses* and *Elias?*

87. What doth *Noah's* Flood Typyfie, and point out?

88. What doth *Noah's* Drunkenness signifie, by reason whereof he cursed his Son *Ham?*

89. What is the Tower of *Babel*; and wherefore were the Speeches there altered?

90. What was the Covenant with *Abraham* concerning the Blessing, and also the Circumcision?

91. What Figure is the destruction of *Sodom* and *Gomorrha*; how was it effected?

92. Wherefore was *Lot's* wife turned to a pillar of Salt; how is it to be understood?

93. Wherefore did the Daughters of *Lot* lie with their Father, and first made him drunk, that they might be with child by their Father, whence arose two potent Nations; what doth this Figure signifie?

94. What doth the Figure of *Moses* signifie, that he must be drawn out of the River, and be preserved to such a Great Office?

95. Why did the Lord appear to *Moses* in a fire-flaming bush when he chose him?

96. From what power did *Moses* do his wonders before *Pharaoh?*

97. What Figure is the departure of the children of *Israel* out of *Ægypt?*

98. Wherefore must *Moses* remain forty days upon the Mount *Sinai*, when God gave him the Law?

99. What is the Law in one Sum?

100. What were the offerings of *Moses*? How was Sin blotted out, and appeased through these offerings?

101. What is the Ground of the Prophetical prophecyings? By what knowledg and Spirit did the Prophets in the Old Testament prophecy?

102. What is *Christ*, of whom the Prophets prophecyed in the Old Testament;

103. What was *John Baptist* Christ's fore-runner?

104. What kind of Virgin was *Mary* (in whom God became Man) before she conceived?

105. Why must *Mary* be first espoused to *Joseph*, before she conceived of the Holy Ghost?

106. How was God, (*viz.* the word) made Flesh; what did he assume from man?

107. Why would God become Man? could not he forgive man his sins without being incarnate?

108. How was the Union of the Deity and Humanity brought to pass in this Incarnation?

109. How was Christ born of *Mary* unto this World, without the breach of her Virginity? how could *Mary* after the Birth be a Virgin?

110. Wherefore did Christ * walk forty years upon the Earth before he took his Office? wherefore did he encrease in Age, and favour with God and Man, when as he was himself God, and needed no Growing or Encreasing?

* Or, *Conversi.*

111. Wherefore did Christ suffer himself to be baptized of *John* with water, when as he himself was the baptisme and the Baptizer who should baptize with the Holy Ghost?

112. Wherefore must Christ be tempted forty days after his baptisme in the Wilderness? what doth it mean that a God-man should be tempted? and wherefore must the Devil tempt him before he began his † works of Wonder?

† *Miracles.*

113. How was Christ in Heaven and upon the Earth at once?

* *unto,*

114. Why did Christ Teach * before the People of the Kingdom of Heaven in Parables?

115. Wherefore did not Christ himself set down his Gospel in writing, but only Taught it, and left it to his Apostles afterward to write down?

116. Wherefore must even the High Priests and Scribes, who taught the People, gainsay and oppose Christ, being always bent to reproach and slay him? why must not the worldly Magistrate do it, or the common Crue?

117. Why was there such a process of Revilings, Mockings, and Scourging kept with Christ before his Suffering? wherefore did God so suffer it to be done?

118. Wherefore must even the Teachers of the Law bring Christ to be condemned; and yet he must be killed by the Heathenish Magistracy?

119. Wherefore must Christ suffer, and dye? Did God require such an Avengement for to be reconciled; and could not he otherwise forgive Sin?

120. What is the Figure of the two Murtherers which were hanged with Christ upon the Cross; and wherefore must Christ dye upon a wooden Cross, and no otherwise?

121. How did Christ with his dying slay Death upon the Cross, how was that brought to pass?

122. VVhere-

122. Wherefore must Christ be nailed to the Cross? and wherefore was Christ's side opened with the Spear, from whence ran forth water and blood? what doth this signifie in the Figure?

123. Wherefore must Christ be reviled upon the Cross?

124. Was the Divine Power also in that Blood which he shed forth upon the Earth?

125. Wherefore did the Earth tremble when Christ hung upon the Cross?

126. What doth the Darkness signifie which at that time came above [the ordinary course of] Nature?

127. Wherefore did Christ in his death commend his Soul into his Fathers hands? what is that hand of the Father?

128. Wherefore did some convert themselves, and Return, when they saw those things which were done at the death of Christ, and not the High Priests? wherefore must they remain blind, and hardned as to * that work? * *As to such a great work.*

129. What is the Descending of Christ into Hell, where he overcame Death and the Devil?

130. How did Christ preach to the Spirits which believed not in the days of *Noah*?

131. What doth Christs Rest in the Grave signifie, that he must lie forty hours in the Grave?

132. Wherefore must Christ's Grave be guarded with Watchmen? what doth it Typifie, that the High Priests would withstand and oppose Gods Might, and keep Christ in the Grave?

133. Wherefore doth the Evangelist say, *That the Angel rouled away the Great Stone from the door of the Sepulchre*; could not Christ otherwise have risen out of the Grave?

134. What is the Power of *Christ's* Resurrection through death? How hath he triumphed over Death in his body? what hath he thereby done?

135. What Gate hath *Christ* opened through Death in our Humanity * into the Anger and Righteousness of God, through which we may enter into God; How is this effected? * *Against*, or *through*.

136. What doth the journey [or Pilgrimage] of the two Disciples from *Jerusalem* to *Emaus* signifie, where they did bemoan themselves, and lament in Great Anguish for their Master, and yet *Christ walked with them, asked them questions, and taught them, and yet they knew him not*?

137. Wherefore did *Christ* first appear after his Resurrection to a Woman, and not to the Disciples?

138. Wherefore did *Christ* after his Resurrection eat with his Disciples of the *broyled Fish*, and went in unto them through a shut door, and taught them?

139. Wherefore did not *Christ* after his Resurrection shew himself to Every one, but only to some?

140. Wherefore did *Christ* after his Resurrection walk forty days upon the Earth ere he went to Heaven?

141. What is *Christ's* Ascention, that he went up visibly? whither is he gone, and where is he now?

142. What do the two men in white Apparel signifie, who said; *Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall come again in like manner as you have seen him go into Heaven?*

143. Wherefore must the Disciples of Christ yet wait forty days for the sending of the Holy Ghost? why was it not done presently?

144. Why must the Disciples wait, and remain together in one accord till the Holy Ghost came?

145. What is the Feast of Pentecost? How was the pouring forth of the Holy Spirit effected? and how was the band of tongues loosed in the Disciples of the Lord?

146. How is the Diversity of tongues to be understood in them that they at one and the same time spake all Speeches together in one only Sence, that all Nations could understand them?

147. What profit is this pouring forth of the Holy Ghost unto us: and what benefit is *Christ's* Death, Resurrection, & Ascention unto us; how may the same also be wrought and brought to pass in us?

148 What is both the literal word and the living word (*Christ*) in this Diffusion or Effluence; how are they distinguished, seeing they did not all hear the Holy Ghost teach out of the mouth of the Apostles? For some said, *They are full of wine*! These indeed did hear the words of men, but not Christ Teaching in his Resurrection?

149 How doth *Christ* himself teach present in the * Office of Preaching, and yet sitteth at the Right hand of the Power of God? or by whom doth *Christ* teach? what is a Shepheard in the Spirit of *Christ*, and a Letter-teacher without the Spirit of *Christ* each in his Office?

* *In the Ministry of the Word.*

150. What is the office of the Keys, *Mat.* 20. How can the same be rightly used? or who is worthy and capable of this office of the Keys? How is this to be understood? Doth *Christ* himself hold them in the Office or Function? and is he himself the Function? or hath he given man liberty that he may forgive Sins without the Spirit of *Christ*, or how is the same effected?

151. What is the Testament of *Christ* with the last Supper with Bread and Wine? How is *Christ* really enjoyed? what Flesh

and

and Blood is it, and what is the mouth to it?

152. Where is the place in Man, wherein *Christ's* Flesh and Blood remaineth, as he himself saith, *John 6. Whosoever eateth my flesh, and drinketh my blood, he remaineth in me, and I in him?* Also, *If ye shall not eat the flesh of the Son of man, and drink his blood, then ye have no life in you?*

153. How is, and becometh man to be a branch on the Vine of *Christ?* How doth *Christ* dwell in him, and yet sit at the right hand of God in Heaven? How can he also sit in Man at the right hand of God, and yet the outward man is not the same?

154. What kind of Christian is a Titular Christian without *Christ*, who only comforteth himself, and applyeth the merits of *Christ* to himself, but is not regenerated of *Christs* Spirit, and liveth * bestially? Doth *Christ* also belong to him in such working or Doing? Or what doth he receive in the † Supper of *Christ?*

155. Can the Flesh and Blood of *Christ* be enjoyed of the faithful without the * Testamental Order and Use? or how may it be effected?

156. VVherefore did *Christ* ordain and institute this Testament, and said; *That so often as we do it, we should do it to his Remembrance?* To what profit and use is it administred with Bread and VVine, and not without the same? or can it also be enjoyed without Bread and VVine?

157. Is the true real Testamental Enjoyment strictly bound to the first Apostolical use? or have men power to alter that * order, as it is come to pass?

158. Is the Testament also powerful and effectual in the changed Order or no?

159. What do the Learned, when they revile and reproach one another for the exceeding precious Testament of *Christ*, and for the Covenant of Grace, and give one another over unto the Devil for the same? Do they officiate the Function of *Christ?* Is it right or wrong? Do they this as the Ministers of *Christ*, or whom do they serve by doing thus?

160. VVhat is the true mark of a right Christian upon the Earth, whereby is he distinguished from a titular Christian?

161. VVhat is properly and exactly a Christian within and without? How is he a Temple of the Holy Ghost, in whom the Kingdom of God is manifest inwardly? How doth he walk also both in Heaven, and upon the Earth?

162. VVhat is the *Anti-christ* upon the Earth in *Christendom?*

163. VVhat is Babel, the Beast, and the whore in the Revelation?

164. VVhat is the destruction of the Beast; and how shall the same

* *Carnally in his fleshly mind.*

† Or, *Sacrament.*

* *without the right Apostolical institution of the Ordinance.*

* *Ordinance*, or *Institution.*

same Seven-headed Beast be cast into the bottomless pit [or Abyss?]

165. How doth Christ then take possession of the Kingdom, when this Beast is slain?

166. What is the true Regeneration in the Spirit of Christ? is the same wrought in this life-time or after this life-time?

167. What is the dying of a true Christian, what dyeth in him?

168. What is the Dying [or death] of a wicked man, being the same is called an Eternal dying?

169. Whither goeth the Soul when it separates from the Body, be it saved or not?

170. What do the Souls Do, and what is their life until the last day?

171. What is the last Judgment; or how shall the same be effected?

172. How is the Resurrection of the Dead? what is that which ariseth?

173. How shall this World perish [or pass away] and what remaineth of it?

174. What shall be after this World when God shall be All in All, *where all Dominion and Authority shall be put down*, 2 Cor. 15.24.

175. What shall the Saints and Damned Do, and not do?

176. Where shall Hell be; and also the Eternal Habitation of the Saints?

177. What shall be the Eternal joy of the Saints, and also the Eternal pain of the wicked? or may there be an alteration?

The

The Authors Preface unto these Questions.

Reader,

IT *is written*, The natural man understands nothing of the Spirit of God, *it is a foolishness unto him, he cannot apprehend it; and it is also written*, The Spirit of God searcheth all things, yea the depths of the Deity.

Now if Mr. * *Wiseling without Divine Light should undertake to clear, and expound these* Questions, *he shall not be able to do it; nay perhaps he may esteem it a sin to ask such deep questions, being he himself cannot understand them.*

* Sophister.

Therefore we bid him to let them alone, and leave them for those to whom Gods Spirit (which search all things through the spirit of man) shall give the understanding; being it is an Impossibility unto him, and also seems Impossible to him.

But unto those that Love Jesus, we say [*and declare*] *that they may very well be searcht out, and understood, and that it is no impossible thing; for in a true Christian dwelleth Christ*, in whom all the treasures of the hidden wisdom are manifest; *the same* [*Christian*] *knoweth them only in the Spirit of Christ, but not in his own self ful Nature and Ability. As we also have clearly expounded, and described these questions in a* * *peculiar Book, indeed briefly, and yet in our other Writings largely, and sufficiently enough: and so I commend the Reader into the Revelation of* Jesus Christ.

* What Book the Author means I do not know, unless he speaks it of this Book of the 177 Questions, and so speaks intentionally: but if he did finish his Answer unto all these Questions, the rest are either lost or kept back; for we have but 14 fully answered, and the beginning of the 15. Yet in his other Writings he hath truly & fundamentally answered these Questions, yea more then Reason can ask.

He

He that this Authors Books doth read,
A Divine Light in's heart doth need;
Or else his Reason will but stray,
And groap for Light in the mid-day.
But none will him censure or scorn,
That is truly of Soph-jah *born;*
For he that's meaning understands,
Is freed from Anti-christ his bands,
And truly learns how for to see
Into the Divine Mystery.

Eternal one! the Nothing and the All
Give *Adam* faint and sick a Cordial;
In his distemper'd Age, and last distress,
Open the Treasury of thy Goodness.
O make his dissonant Spirits Accord,
And give's the Harmony of thy true Word.
Amen.

HALLELUJAH.

FINIS.

Epistle 3: Vers: 25